

# WISDOM INHERENT IN THE ESTABLISHMENT OF DAILY PRAYER

*(A Practical Guide to Hikmat- e -Qeyam)*

*How Muslims came to lose  
track with the true aims and  
objects of Islam and were  
struck with slavery to others:*

*What remedy is now left for  
them?*

By

SYED MUHAMMAD MUSANNA

Translation By

PROFESSOR SYED ABUL QASIM







By the Hon. Mr. Justice

Wentworth, in the

case of the

Attorney General v.

the Receiver of the

Public Lands, 1871.

1871.

1871.

1871.

1871.



IN THE NAME OF ALLAH, THE INFINITELY COMPASSIONATE, THE MOST MERCIFUL

By the token of time,  
Verily man is in loss,  
Except those who have faith,  
and do righteous deeds,  
and join in the mutual teaching of truth,  
and of patience, and of constancy.

Al-Qur'an - Al-Asr (Time)

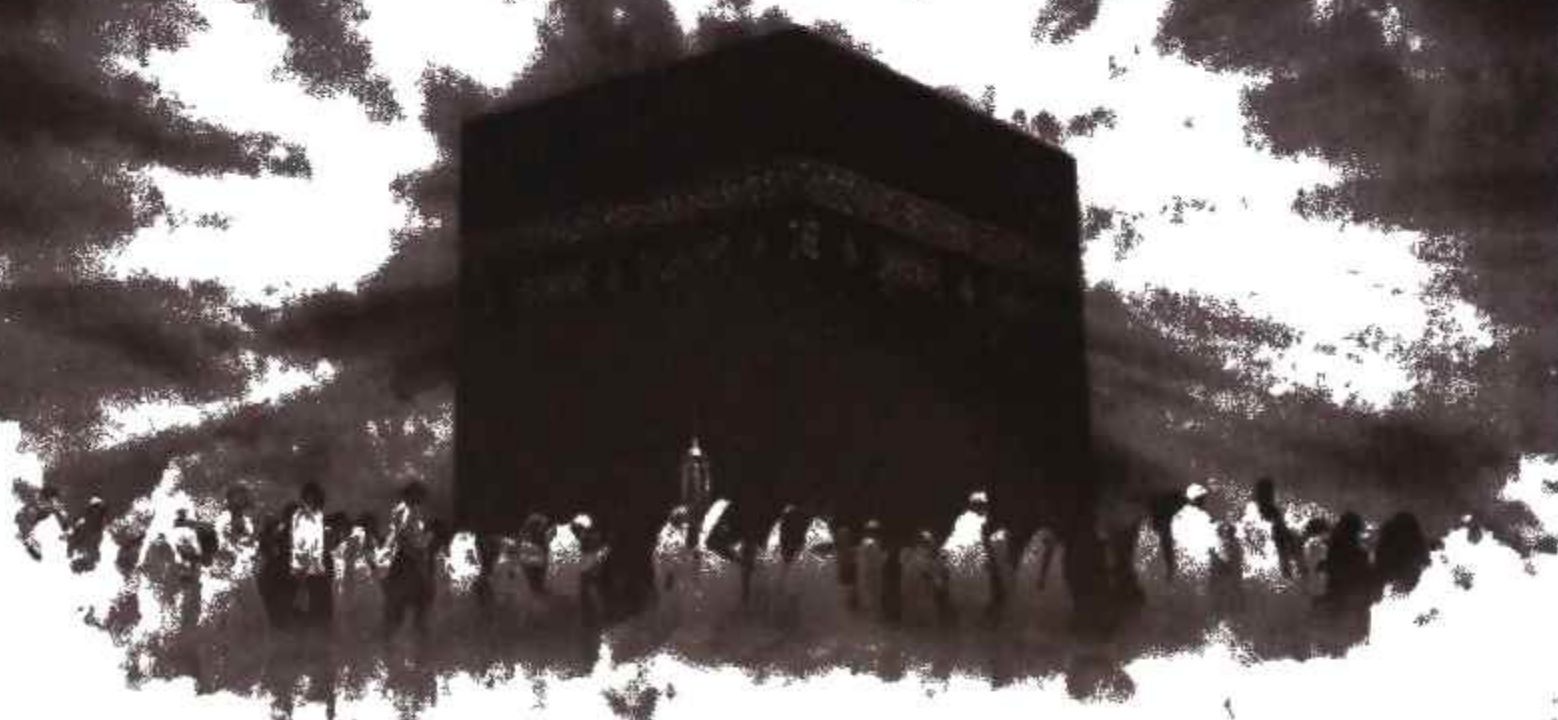
Like the soul longing for its Creator,  
Our work is dedicated to the  
One and Only, Allah (God)

واعتصموا بحبل الله جميعا ولا تفرقوا

واعتصموا بحبل الله جميعا ولا تفرقوا (ممتصين من سائر) تروید

And hold fast by the covenant of Allah all together and be not disunited

Heb. Quran 2: 193





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**IT IS CUSTOMARY IN ISLAM THAT WHEN THE NAME OF ALLAH (GOD), THE PROPHET MUHAMMAD, OTHER PROPHETS, OR IMAMS (DESCENDANTS AND SUCCESSORS OF PROPHET MUHAMMAD) ARE ENUNCIATED, THE FOLLOWING PHRASES ARE MENTIONED:**

**Allah - "Glorified and Exalted"**

(Sabhanahu- wa-tallah). Written abbreviation--- SWT

**Prophet Muhammad - "Peace be upon him and his family."**

Written abbreviation--- pbuh&hf

After the names of other prophets, imam from the family of Prophet Muhammad and his daughter - "Peace be upon him/her."

Written abbreviation--- pbuh.

With great respect, admiration, recognition, and praise, we have omitted the mentioned phrases for the sake of continuity.

## **SALUTATIONS**

"Allah (God) and His Angels send blessings on the Prophet: O you that believe you send blessings on him, (obey him,) and salute with all respect." (Qur'an 33:56)

It is incumbent upon all brothers in faith to say salutations wherever they read names of the Prophet and/or members of his Progeny in this text. Their obedience is obligatory.





*How Muslims came to lose track of the true aims and objectives of Islam and became slave to others: What remedy is now?*

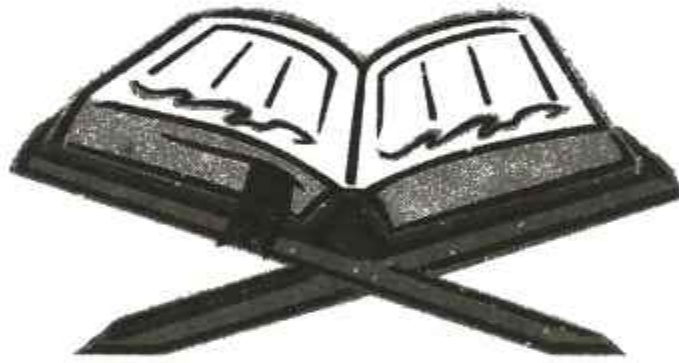
**WISDOM INHERENT IN THE  
ESTABLISHMENT  
OF  
DAILY PRAYER  
(Namaz Mein Hikmat- e -Qeyam)**

By  
SYED MUHAMMAD MUSANNA

نماز میں حکمت قیام

English Translation by:  
PROFESSOR SYED ABUL QASIM

# READ QUR'AN





## ACKNOWLEDGEMENT

Praise be to Allah (God), Lord of the Universe, and peace and blessings be upon the Seal of Prophets and Messengers, his family, companions and righteous followers till the Day of Reckoning.

At the outset I must express my indebtedness to Almighty Allah (God) for blessing me with the ability and the courage to write this book in Urdu. My thanks again to Allah (God) as the book was well received among the Urdu readers. Thanks are due to readers of the book for providing feedback.

I am especially grateful to Mr. Husain Mirza, who not only read the book in Urdu and offered comments but also out of the benevolence towards youth not well versed with Urdu approached Professor Syed Abul Qasim of Allahabad, India and persuaded him to spare time for the translation of the book in English despite his heavy speaking schedule. I am indebted to Prof. Abul Qasim for this English edition.

Mr. Husain Mirza again took the pains in going through the English version and making necessary editorial improvements. Mr. Nazim Zaidi, who has long experience of book publishing, prepared the final manuscript.

Mr. Ehtesham H. Naqvi has given final touches to the book and he also designed the cover, which appropriately matches with the topic of the book. I am thankful to my youngest brother Syed Ali Imam for his hard work to get this book printed in Karachi. I pray and thanks to all these gentlemen.

May Allah (God) bless them with Taqwa.

*Syed Muhammad Musanna*

New Jersey, USA.





## FOREWORD

Words fail to express gratitude to the Great Lord without Whose grace this book would have not been completed. The only way to express gratitude is to bow down, in servile to Him.

Whatever fruits human being enjoys of his efforts, he is indebted to Allah (God) and any measure of thanks to Him falls short of His benevolence. As every moment availed in life is due to His grace, all a bondman can do is to remain completely resigned in submission to His Master, cutting off entirely from His dissidents.

I am highly obliged to the numerous authors, living and deceased, whose valuable books and articles, inspired me, and I took the benefit of their views in compiling the book. Though it is not possible to convey my thanks to them, one by one, but I pray All Mighty Allah (God) for those who are alive to fulfill their legitimate desires here and to those who have passed away, bless them with eternal comfort. It would be clear from each page of this book that there is nothing in it which could be called as my original creation. Glory is to Allah (God) who has enriched human mind to scale the elevated thoughts and then couch them in words wisely.

I confess my insensitiveness and brevity in knowledge, to make best use of the two everlasting sources namely the Book of Allah (God), the Qur'an and the Divine Guides. It was our indifference from these sources of knowledge and shortfall in pursuing them that we have been pushed into an imperceptible slavery of alien cultures. May Allah (God) help people turn their attention to the main subject of His book, which shall prove useful for their lives. Allah (God), indeed, is the source of all virtuous motivation. One of my friends made a cursory



reading of this book and said, "Mankind is already under heavy burdens, you have tried to put him further into troubles." I told him, "Troubles are of our own making as we have eschewed the path of real solution to them and invited troubles ourselves."

I have not asked any senior scholar to write a few lines in favor of this book as I was afraid that he might dismiss me by saying that calling Muslims to return back to Islam is nothing short of a *Bida* or innovation and not acceptable. He might also dismiss me by saying that I may be ignorant of what Divine secrets and Divine wisdom lie in the calamities fallen upon the Muslim nation today. As for me, I believe that every belief that causes decline is an innovation in original Islam and Allah (God) cannot be blamed for our wrongs. His Laws are never prone to decline, it is we, who by our own will and choice driven ourselves down to a pit and have lost even the courage to get out of it.

Last, I pray the Lord to excuse us of our lapses and restore us to the path we have deviated from so as to safeguard our lives.

New Jersey:  
Muharram 1<sup>st</sup>, 1432

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## INTRODUCTION

**"But after them there followed a posterity which missed Salat (prayers) and followed after lusts. Soon, then, will they face destruction."**

**(Qur'an 19:59)**





# INTRODUCTION

IN THE NAME OF ALLAH, THE INFINITELY COMPASSIONATE, THE MOST MERCIFUL

"But after them there followed a posterity which missed Salat (prayers) and followed after lusts. Soon, then, will they face destruction." (Qur'an 19:59)

Before I proceed further on a subject exclusively meant for learned clerics, I extend my humble apology to them if they feel that I have transgressed the religious code. In fact this book is not on the form and method involved in saying prayers, but is based on the wisdom inherent in establishing and instituting prayer in the Muslim society.

What is the relationship of prayer (Namaz or Salat) with establishment (Qeyam)?

Why *Salat* has so strongly been bound with instituting it?

Why in Qur'an, wherever *Salat* appears, the word "establish" (*Qeyam*) precedes it?

In the books, generally written on the methodology of the ritual prayer (*Namaz*), these questions are left unanswered. To seek answer to these questions, this book is a humble attempt, while confessing limitations in my knowledge.

Men of letters are requested to enlarge the theme and subject of this book with their learned scholarship to enhance its benefits so as to remove the insensitivity from human society and restore this valuable gift which they have somehow treated with negligence, so as to make the humanity set upon a path of active progress.

In the verse of Qur'an quoted above, present state of the community has been well painted. From what time this deviation from prayers started? Who were they, who in order to run after their lusts, threw into oblivion, the real spirit of *Qeyam-e-Salat*, because it acted as a restraint to their hearts in going after destructive desires?



These questions give rise to a mess of complicated historical issues. Being unproductive or rather injurious, it will be sensible, to avoid getting into that quagmire. However, it must be pointed out that although this led to misguidance, their major crime was that they drained out the vitality of *Salat* (the prayer) by transforming it into a lifeless ritual. This resulted in devitalizing and crippling the whole community, and converted it into an ignorant lot beyond remedy. It is highly desirable to put new fire into the chilled nerves and set into motion their thinking, awaken their consciousness and revive their analytical faculties. To bring forth the problems as well as their solutions, from different angles, the book deals with various issues.

Muslims rightly take pride in claiming that Islam has been the floodgate of the modern sciences, philosophy, logic mathematics, medicine, astronomy, ethics and theology etc. And that Allah (God) the Almighty kept sending prophets right from Adam to all the succeeding generations to save mankind from getting lost and rise to human dignity in all ages. But in the modern age when the West which was once engulfed in darkness, has made tremendous headway in material progress and is planning to make habitat in Moon and Mars, the same Muslim community which used to be the vanguard in science and technology, is in extremely pitiable state.

## CAUSES OF CONTEMPORARY DECLINE

It would not be irrelevant to proceed with the question, that, despite so rich a heritage, why Muslims are being branded as terrorists and destructive in attitude, and are being besieged from all directions with loud hatred and why their profile has dropped so low? Media is crying hoarse that Muslims are fourteen centuries back from the modern progressive world and they have little potential to move forward, so jealousy has overtaken them and put them on their way to destroy the



Western achievements. It is high time to contain them by taking their government into the Western control. Why this reaction of the West is born against Muslims? Is it really a truth that Muslims have gone down so low? Is there no room left in the Muslim community to compete the West by espousing knowledge, conduct research, discovering new facts, make inventions, raise strong defense line and set up a healthy politics? Is there no room for extending peace and harmony to other nations? If the answer to these questions is 'No it is not so,' then why the Muslim has fallen out to take resort to destructive and cheap acts of terrorism?

Why and how in general this decline has descended upon them? These destructive acts aim only at killing and shedding the blood of the innocent people, ruin their homes, bring poverty, hunger and disease, which have already inflicted the world. Only few outfits take the responsibility of such acts who introduce themselves as the real followers of Islam. If looked closely it will be clearly visible that they are in fact the victims of some serious conspiracy, bent upon to defame Islam directly or indirectly and thus serve their political lords to make way for them to prevail upon the Muslim world and take the Muslim countries one by one under their control.

Such an Islam has nothing to do with religious ideology or Islamic faith. There is no justification of such acts as night-attacks or terrorism in Qur'an. Human lives, irrespective of caste and creed, are highly respected in Islam; while these acts destroy lives. The agents of these acts are, by and large, those who profess Islam. Had they have the courage to confess the truth they would have told that they have nothing to do with Islam; they are rather the bonded labor working on the paid instigation of their boss. They have been brainwashed and made into professional criminals.

We can trace out the similar practice in the history of Arabia in the days of ignorance. After the advent of Islam these crimes were checked but they did exist in one or the other



forms, now they have reasserted in an expounded and organized manner. The centers of these organizations are still the same if traced with a little more insight and more closely.

Islam is a religion of peace and love. There is no place in it for night-attacks; it rather teaches against it. The battles in the history of Islam were all in self-defense to resist the aggressive attacks of the enemies of Islam. The wars fought by the Muslim rulers in the foreign lands, however, cannot be claimed to be Islamic, as they were fought purely with the expansionist intent to enlarge their territorial boundaries.

The rightful Divine guides never gave their consent to these expansionary wars that is why they were subjected to hardships, torture, imprisonment or eventual death by poisoning. The Prophet of Islam himself had sent a number of delegations to different countries and the weapons these delegations carried with them were not sword but Qur'an and *Sunna*, the ideal way of life of the prophet depicting peace and love, based on firm Faith and moral grace. The members of these delegations were the true missionaries of Islam having in each of their steps piety, justice and truth topped with gracious nature of dealing with non-Muslims.

## ISLAMIC JIHAD

Islam is a religion of love, peace, and benevolence. It teaches brotherly behavior to others, avoids war as war and fighting generate hatred, harden hearts and minds and prevent it from judging and accepting a truth without any compulsion. Wherever Islam was forced and people became Muslim for fear of life the real Islam never reached their hearts and souls. Result of forced Islam is now evident. Whoever adopted such an Islam took it after his own liking and launched it as the Islam of his own choice, in which the weapons of destructive forces were used as the tools devised by them and called it Islamic Jihad. For this version of Islamic Jihad the whole Muslim nation is suffering.



The loss of some three thousand lives witnessed in the blast of the World Trade Center in New York and series of killing of the innocent men, women and children of different faiths in various areas of world have thrown people into doubt about the sanctity of the religion which has given rise to a new line of thought, namely---"Do All the world religions show only the path of evil?"

The two thousand years of the history of the Jews, Christians and Muslims warfare against each other, soaked in blood, has shaken the confidence of people in religion. This has caused a large group of atheists to crop up across the world.

Religions, in fact, bind the society in lawful ways of life, give a moral unity to different religious communities by teaching mutual co-existence, and show how to follow the path of disciplined civility, to help emerge an orderly human society. To disturb this poise the extremist groups armed with devastating weapons, and under the reformist mask, storm into human peace and take into their sweep the whole world.

If looked deeply into this movement, it will become fairly clear that these warring groups are not able either to settle their differences or succeed in serving any good causes. The main problem has always been political which stems from the low-educated religious frenzy of the Mullahs, who having ignored the real goals of religion, join hands with the self-serving politicians to carry out their oppressive deeds in the garb of religion. Since the true spirit of religion never crossed their conscience, they glorify the use of arm as the greatest service to the cause of religion. In fact they achieve their real goal of creating hatred, causing communal disharmony and division among mankind.

History has witnessed that there has always been a parallel line of pseudo religion along the side of the true religion. In order to serve their evil purposes the best guise they choose, has been the guise of religion. The genuine religious leaders



have always been pushed back and exploited while the undereducated and ignorant quakes have been placed on elevated ranks. These pseudo leaders do not deviate only from one or two objectives of religion but they deviate from the very axis of true religion. As the real goal of the religion proves an obstacle in the path of their own interest, one by one they deviate from all the real goals, eventually changing the very substance and constitution of the religion. The brunt of their waywardness is borne by the entire world of humanity.

Such movements have been founding their place in all religions, and Islam too could not escape this peril; it has, in fact, witnessed the worst of such movements. Others have changed the original text of the Holy Scriptures, while Muslims being incapable of changing the miraculous text of Qur'an, sought to twist the text of Ahadith (description of saying, actions and deeds of the Prophet in every-day life), which were Qur'an's real exposition.

These cruel distortions have caused great damage to Islamic mandates; the greatest among them was done to the prayer (*Qeyam-e-Salat*), which has been made devoid of its real purpose. In fact they have imposed restriction on the very thinking and reasoning of the Muslim mind and thrown them into self-deception. The Muslims got blindfolded and the realities escaped their vision and their faculties to discern good from bad, were blurred. We may recall that as early as four thousand years ago Socrates, while drinking the chalice of poison, would not be tired of saying, "A life without critical reasoning is not worth living." As long as Muslim community doesn't assess its present condition and identify its own lapses and show the moral courage to confess its mistakes, no reform can be initiated. Blaming others is not a healthy attitude. The first and foremost responsibility is our own. Self-deception leaves a community nowhere. To quote an Urdu couplet in translation,

"My good friend! Don't blame your adversary your decline



is of your own earning”

A judicious review of our community will clearly reveal that like other religious communities, it too has been led astray. It has fallen into a stagnant frame of ritualistic Islam inherited from its ancestors, and has little affinity with the basic mission of Islam, which promises to take the Muslim community to the elevated height of human achievements. The path it has adopted in the name of Islam is rather a deviated path.

### CENTRAL THOUGHT OF ISLAM

With regard to the central thought of Islam, Dr. Shariati, a Muslim thinker who was one time working with the Department of Education in an Iranian University and whose views did not find favor with the then king of Iran Raza Shah Pahlavi who got him banished from Iran and later got him killed) says an amazing and heart-touching statement rich in thought, many are not familiar with. He says: “Any ideology or religion which fails to provide a way of life and a remedy to all sort of pains involved in human life is a static and not an animating ideology because it is unconcerned with individual accountability to the human society.” He further says, “As long as the relationship of the belief is limited only to the individual and Allah (God) or the individual and the life here-in-after, it is a weak belief and devoid of the potentials to emerge in the world as a powerful belief.”

This view of Dr Shariati points to the fact that the propagation of Islamic mission has been passing through the hands of the un-intelligent and self-serving people who metamorphosed the natural laws inherent in Islam and presented them in such a way that the current Islam has drifted from its right path and has become the victim of narrow mindedness. He wants to tell that so long as the Muslims would remain stuck within the narrow meaning of worship, spirituality and morality, they would remain static and lifeless like the moss-covered pond. No dynamic zeal, no restless urge



and no speedy progress can be witnessed in the community as a whole. But when the religious worship will be established in relation to the welfare of the individual and vast human society as a whole, the same community, while inviting to Islam, will surge, wave upon wave, like a forceful ocean to emerge as a universal community.

Particularly, the new generation, which has been kept uninformed and is in a state of dilemma like a boat dwindling without rudder, has specially suffered and is adrift from Islam. After receiving proper direction, leading to right goal; taking benefit of its natural disposition, the new generation will gradually gain the required momentum with a force that no power will dare face it. The crux of the Shariati's concept is that we must be a contemplative community having deep conception, always deployed in rescuing the sufferings of humanity and to put them on the road leading to progress. This is the great goal Allah (God) has created us for. Allah (God) is independent of the prayers, does not want the ignorant-like rites of prayer be performed, nor is He in need of it. Imam Ali, the Commander of the faithful says: "I don't worship Allah (God) in greed of the paradise or in fear of the hell."

Imam Ali's words are amply rich in meaning. The fact is that worship is related with love where there is no room for greed or fear, because these emotions if allowed to creep into worship make one selfish and the selfishness in heart deprives the heart from becoming the mansion of the beloved Lord. As a principle, every act of the lover should be for the pleasure of the beloved, in conformity with the will of the beloved. The will of the Lord is to protect human being, who is His top most creation, from all harms and promote him to highest good. As such human beings, too, should protect themselves from all dangers and resist all the hostile forces with a will to lay even their lives for this Divine cause.

If the life of the Prophet and those of his Progeny is closely studied, it will clearly show that their efforts revolve round



human being as the center of their mission. Nature, in order to provide peace of mind, likes to see man in the most secured state, so that he keeps on progressing steadily. To achieve this end every individual of this world must join hands with nature and take every step to make sure that human safety and wholesomeness is safeguarded.

In order to maintain dignity of humanity, Islam enjoins every Muslim to keep a clean society by maintaining order, justice and equality. In the context of individual's relationship with society, the individual means a human being irrespective of his faith and religion. To be the part of society it is not essential to be Muslim, the aim is humanity.

Islamic justice does not entrust the office of justice to every Tom Dick or Harry. The moral gravity of justice can be borne only by a man of high standard in knowledge, piety, and the one is extremely bold and fearless. In Islam there is no place for the man who, while remaining behind the veil, encourages others to take explosive and become the suicide bombers to kill unawares, some fifty to hundred innocent human beings. Islam never allows nor approves such a coward leadership; there is no precedence of such acts in the history of Islam which might serve as a basis to justify such inhuman acts. Whatever factors or whosoever men might have been behind the series of the terrorist ventures to devastate the World Trade Center, it made the Muslim faces too low in profile to be shown to others.

In the election of Iraq, after it came under the control of joint forces; notwithstanding the fact that the constitution was supposed to be free from any bias, thousands of people were massacred in Iraq to keep the 20% of the electorate out of election. Others did what had been left undone by Saddam. Saddam had already reduced the population by ten million through a series of killing orders.

A few of us may boast in self glory but the fact is that the Muslim Umma is sitting meekly idle without even so much



courage as to retort to the derogatory remarks made in the printed media against Islam. How can they retort when from Palestine to the remote parts of Asia, Russia, Arabia and Africa, all the lands of Muslim majority or Muslim countries are the targets of the onslaught of the material culture, which has made their lives burdensome, for want of a respectable existence.

In the garb of Islam, the band of these terrorist are bent upon taking even the little dignity still left over to Muslim community. A cursory glance at the history of Islam will show that the attempt to destroy Islam has always been present in some brainless Muslim groups. This age is not free from them. Islam in this age consists of a loud show off than a deep-seated enlightenment silently expressed in practice.

The Prophet of Islam had preached a reforming and healthy morality to interact with others communities with generosity. And if it was desired to invite them to Islam it would be based on understanding, wisdom and sound argument, without any force. He had preached to co-exist peacefully with the people of other faiths, signed treaty with infidels and idol-worshippers to calm down their insurgency, to pave way for peace and to keep the bond of trust between him and their chief lords. Only if they broke their trust and took sword against him, the prophet would meet them with utmost courage without leaving his stand for justice and truth. He never took sword as the first weapon to prove his power or the truth of his mission. Muslims, on the other hand, claim to be the followers of the Prophet, but never miss to ignore his teaching and his message of peace and love. What brand of Islam is this?

However, it is important that we take stock of our weaknesses and think of ways and means to redress them. One simple rule, in this context, is that before commencing any move, it is imperative that one is fully aware of the notion it carries behind it, otherwise it will lose its effect. Our misfortune



is that we perform our prayers taking them as an obligation, but fail to understand the wisdom and purpose treasured in them. Rather we substitute them with meaningless rituals void of creative significance. Someone has said it so aptly, "The greatest danger to Islam is posed by Muslims themselves."

A closer study of Qur'an will point out that the Divine wrath was invoked and calamities divulged only on those nations which were found corrupt and perverted in their moral behaviors, social relations and business transactions giving to greed, injustice, arrogance, selfishness and sensuality in their characters. It is based on the principle that each and every particle in existence has been gifted by Nature with an order both in its composition and behavior, and this principle holds good for all creatures. Dismissing this principle weakens its foundation and results in collapse of the structure.

"Nature might excuse the individual but it never forgives the sin collectively indulged by a community or nation." For the last fifteen centuries we are holding Islam close to our hearts and performing the ritual prayers and other obligatory acts, yet there is no progress in our religious, political, cultural, moral and academic standard, instead we are on the path of decline. The age we are living in, has slapped so hard that it distorted our face beyond recovery. The whole lot of derogatory comments is flung on us in the media and on the top of it our holy prophet is being publicly branded and loudly called a destructive figure and we are sitting blissfully heedless.

To reform our lousy habits many movements were set into motion. Prayers were made to invoke Allah (God)'s mercy by religious scholars, poets and enlightened men. Allama Iqbal, too, composed the most moving and stirring poems throughout his life which have been getting broadcast in the most melodious voices to inflame our spirit with action, but it did not stir us beyond swaying our heads to their tunes. The enlightened Muslim-friendly thinker, as he was, he was dismayed and forced to give up in resignation. He sighed that



"Our soul was a chronic sinner; it could not become *Namazi* even for a moment."

This couplet of Allama Iqbal shows a deeper vision and encompasses all the pages of the Islamic history within its fold. The expression 'even for a moment' exposes the mind-set of Muslims. It goes to tell us that just after a brief period during early days of Islam the self-seeking leaders dominated every age of Muslim life. Allama Iqbal's eyes are shedding tears of blood. He feels helpless; nevertheless he has boldly pointed out: "To trap the masses, there are fake saints; fake mystics and ritualistic priests, (O Muslims) in your world, the morning and evening are still the same."

The mystic- libertines, the so called spiritual guides and saints, on whom Allama Iqbal has raised his finger, must have amazed even the Devil by their artful acts of misleading Muslims from true Islam. Satan could have not accomplished it by employing his whole army what these Mullahs and mystics have accomplished by their trickery.

## OBJECTIVES OF INSTITUTING DAILY PRAYERS

Why the people in general could not be made to perform daily prayer as desired? Had this question been seriously addressed, Muslims would have not led their lives so miserably. Virtual slavery would have not hit them. Often it has been noted that a thing lying just before eyes escapes the vision. The same happened with the prayers. The word *Qeyam* (to institute or establish) was tagged with *Salat* everywhere in Qur'an, but it always escaped our eyes or it was made not to strike our eyes. If it caught someone's vision, they took it to mean standing in the prayer or raising the head after prostration. Their understanding did not go beyond the literal meaning of Qur'an as the word *Qeyam* does literally mean 'standing on feet'. It did not strike them that in a prayer there are other segments like sitting (*Quood*), bending the knee (*Ruku*), prostrating (*sujud*) but none of them has been tagged



with the prayer in Qur'an.

Why only the *Qeyam* (standing on feet) has been strung together with *Salat* (Namaz) in Qur'an. Have we not heard the famous *Qeyam* of Noah, Abraham, Moses, the people of the Cave and the great *Qeyam* of Imam Husain which gave a second life to Islam and is well known as *The Qeyam-e-Husaini* which has also been referred to as *Zibhe Azeem* or the greatest martyrdom, about which Allama Iqbal says?

"Right up to the Day of Resurrection, his martyrdom cut at the very roots of despotism, imperialism and exposed the false Islam under the mask of Islam.

"From the flow of his rich blood he nourished the garden of truth and justice."

Is it not so, that the true meaning of *Qeyam* as implied in *Qeyam-e-Husaini* escaped our insight in our annual ritual of holding *Majalis* and taking out processions? Since the despotic rulers, deviated from Islam, tried to wipe it out by corrupting the social fabric of Islam, Imam Husain rose to set right the debased society by an organized and a well-planned *Qeyam* (movement). This matchless movement of Imam Husain ignited a guiding light to last till the final day of human existence on earth. The act of Imam tells us that if such corruption raises its head again in human society we should not sit idle but rise to mend it. The more one will acquire knowledge about the infallible Imam, the more one's life will be enriched in this world making it helpful for hereafter. He will keep away from those evils. The Imam had risen to reform: help remove evil from the society. Why such a campaign could not be perpetrated and find currency? It was because, as Allama Iqbal had pointed out, the so-called saints and mystics and the spiritual libertines acted as the great obstacles in the movement of Imam.

The wisdom of tagging *Qeyam* (to set up a movement) with the ritual prayers lies in the fact that the *Salat* maintains



forceful power to help activate *Qeyam* for the benefit of humanity. Human society is prone to fall prey to evil and selfish elements who seek to disintegrate Islam. *Qeyam-e-Salat* is a perpetual tool to counter them. Five time daily (*Salat*) prayers keep on reminding about the purpose of *Qeyam*. It has enough spiritual energy to boost the Muslim society for resisting the evils and inculcating benign virtues, which help humanity, shed out falsehood and make headway to progress.

It is noteworthy that the conventional way of saying prayers is not capable of providing cure for the social ailments. The multitude of Muslim community performing the ritual prayers (static in its character) is itself in a state of pitiable moral and social helplessness; it has accepted it taking it as an unavoidable fate of the community. This complacency has made it devoid of any struggle or effort to come out of this pitiable condition. The reason why it lacks dynamism is that there are no preachers left to inform them as to what is the real goal of instituting the daily prayers in the Muslim community. No one is there to tell what potential the prayers have and how they can help open new ways for the uplift of human life. What is left now is only the name of the prayer, a sheer habit and a customary ritual. Those who were/are supposed to enlighten people about it and train them, how to institute (*Qeyam*), are themselves part of ignorant lot and are in the grips of namesake ritual *Salat*.

Nothing in this world is without a cause or reason. The main task is to discover the cause and purpose of the objective under issue; which is the first step towards the solution. Once the purpose is clearly visible, it kindles by itself a natural and strong desire to achieve it. If the will is pure, it becomes a pressing need to strive for it. The purpose (goal) by itself provides strength to reach it. Qur'an, pointing out the overall purpose of human life says: "*I have not created the jinns and men but to worship Me.*" (51: 56)

If *Salat*, Fasts, Hajj etc. are performed like rituals, these



become worship without a live purpose. If they are bereft of their aims inherent in them, they signify nothing but actions without meaning. We understand that the real purpose of worship is nothing but to earn the pleasure of Allah (God). A study of Qur'an makes one believe that Allah (God) is pleased only with those who work for the betterment of His creations especially human beings as a whole. This implies that service for the welfare of the humanity is the sole purpose of worship. To facilitate this purpose, Allah (God) has placed the entire world under human beings' command, so that he may make use of the contents of the entire nature and its potential to bring into human society peace and order, protect it from all evils, fulfill its requirement and keep it away from troubles. The merciful Lord, keeping man under his sustenance, likes him to partake in the phenomenal world to beautifully shape it and strive towards perfection. Worship never meant to be confined to rites and customs.

In the foregoing paragraphs efforts have been made to point out how deviation found its way into Islam through the intrigue of separating the *Qeyam* from *Salat* (*Namaz*). *Qeyam* or the instituting prayer (the practical side of *Salat*) in Muslim life is as a vow to excel in service to humanity, has been an inseparable part of the prayer. This has intentionally been separated away from *Salat*; so much so that it has disappeared 'from Muslims' sight, long before and now we don't even know that it is the essential component of *Namaz* or *Salat*.

## QEYAM-E-SALAT

*Qeyam-e-Salat* is consummately an open and graded academy based on a wide range of knowledge and enlightenment. It imparts to its students the teaching and guidance of the pure and sinless teachers who guide us to straight path (of those who never incurred the displeasure of Lord nor were ever misled). This academy works on daily basis and instills in its students the light of knowledge that helps him



become true Muslim, and prepares them to enter into the field of positive actions. Its teachings maintain balance with the Divine ethics and never let them deviate from the path of Truth. It makes them move with a charged dynamism and alert consciousness. It inculcates in them a spirit of self-sacrifice. No one can disgrace them because the *Salat* if established inculcates humility, higher piety, higher thinking and wipes out the baser feelings of jealousy, greed, arrogance and anger etc. It makes one the man of the field with strong morals, makes him learn the true art of living together as a human being with love and sympathy. It teaches how to identify the men of qualities and never lets jealousy find its way into hearts. He never ever takes to destructive acts rather he acts to uproot the aggressive elements from social behavior. With these qualities, it makes Islam perpetuate; if of course these are adhered to.

The prayers have been made obligatory five times a day so that any social problem, complex issue or emergent matter which faces the community may get the attention of the whole congregation in prayer and the entire community rise to think for its solution (*Qeyam*) and not leave it until the solution is reached. The wisdom underlying the prayers consists in unifying the whole Muslim community by starting from a local mosque to the city mosque to those of different countries terminating in huge international congregation of the Hajj. The goal is to keep in mind the whole humanity and rise for its betterment, if this goal is achieved the prayer is established.

We must bear in mind that all the prophets sent by Allah (God) shared the same goal to save the human society from fragmentation and make it march on the path of real successive progress and prosperity. This brings to light the Providence of Allah (God).

The laws of Islam are in perfect agreement with human nature, are the springs of real life. They animate the dormant roots of human life and deliver human being from animal



passions. The high moral character with which the prophets and Imams conducted their movements carrying perseverance, gratitude, patience and insight, has got to be developed to attain proximity with Allah (God); so that people make it the torch of their social life. The world may not feel bothered by them rather feel secured and be in peace with them (Muslims). Inner factors responsible for moral decline such as self-worship, arrogance, anger, lust for power, desire for fame and greed for wealth, injustice, love of leisure, idleness and other unethical acts must be hated enough to be discarded. Imam Ali says: "Call people to *Deen* (Islam's, moral way of life) not by tongue but by amiable conduct."

Had Muslim community been following these vital principles, chain of slavery would have not been placed around their neck; instead the whole world would have looked at them with honor. No one could have been able to exploit the other. The current Pope of the Roman church has accepted that Islam cannot be blamed, as once it had been the most glorious religion. It is high time now that the lost of hands, purposes of *Qeyam-e-Salat* be restored and firmly instituted. No further delay is to be allowed.

As has been pointed out at the outset, the book is not about the method of saying prayer but what it contains is about benefitting from its motivating power. Together with it there is also the sad note about the selfish elements in the Muslim world that used Islam as a tool to advance their own interest by distorting its mission. The luxurious lives of these impious elements in this temporary world were made possible by misguiding the ignorant masses and changing the context of the vital teachings of Islam. They lived rich and affluent life but died poor. By such distortions the very soul and spirit of the prayer namely its establishment and not just its recitation, was de-linked from it and made it nothing more than an ineffective ritual. This is the greatest cause why dullness and lifelessness has prevailed upon the Muslim community. It would not be



out of place here to mention that the correct performance of the daily prayers should be put into action without delay so that we may unfold its potential and derive wisdom from it, to transform our lives. It was for this purpose that the *Salat* was made obligatory.

It goes without saying that there is no weapon more powerful to fight injustice than knowledge and enlightenment. Lack of knowledge puts one always in loss and makes one's live like a slave to others. A man dressed with knowledge and wisdom leading a purposeful life is secured from all the calamities of this world. *Qeyam* of the prayer invokes our spirit to comprehend all the knowledge of the globe which promises to restore the lost freedom and helps one to keep in full control the waywardness of the self. The only condition to achieve it is to be in full light of the wisdom of the *Qeyam* of prayer and perform it in full devotion to its purpose.

## HOW TO STUDY THIS BOOK TO DERIVE MEANING

Confessing imperfection of knowledge, I must say that the text of this book is not the last word on its subject, so the readers are always welcome to point to me any lapse, mistake, error or shortcoming. I would regard it as a great favor and be very grateful to them.

It is requested that the book be read in a state of mental poise and full concentration bearing in mind that whatever vision it produces should transformed into action. This is the only way to absorb the meaning and intention the book contents. It must be added here that the reader may feel that the same points have been repeated on and on. This repetition was unavoidable for the following reasons:

(1) The focus in each chapter is the same namely the establishment of *Namaz*.

(2) Different arguments in support of the same thesis could not be made without the repetition of the similar points already



discussed.

(3) Repetition helps memory to retain the facts in focus.

(4) Some readers, for shortage of time, read the book from the middle or from here and there. For such readers repetition serves a purpose of conveying its import to them.

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# CHAPTERS ARRANGEMENT

In providing order to the chapters, following considerations have been kept in mind.

## *Chapter One: Existing Condition of the Muslim Community*

This chapter was necessitated to unveil the real character of the multitude of human being who are Muslims and why they are besieged with problems? What challenge the modern age has posed before them? Why are they on their way to decline? These exposures are necessary to make the Muslim community see a real picture of it and trace out the factors which have caused this plight so as to be able to reform itself.

## *Chapter Two: Worship (Ebadat) or Servitude*

## *Chapter Three: Wisdom (Hikmat) of Prayer*

## *Chapter Four: Qeyam-- Establishment*

In view of the wider purpose of the prayer and of its establishment, it may be safely said that these topics have received far less attention than they deserved. They are still to be explained and their meaning remains to be discovered and their relationship with the development of Muslim character is still to be realized.

## *Chapter Five: Distortions in Meaning and Text*

It was so necessary to bring forth to the knowledge of the Muslim how their religious texts have been tampered with how they have been misinterpreted to mislead them.

## *Chapter Six: Demands of the Time*

It was likewise necessary to bring awareness into Muslim mind as to what are the roots of the problems faced by them and suggest ways how to get rid of them and find relief.

## *Chapter Seven: The Divine Help in Qeyam-e-Salat*

After exploring the wisdom lying hidden in Qeyam, and



after showing how that has been ignored by Muslims an attempt has been made to suggest ways and means for realizing this wisdom in order to derive the maximum benefit out of the prayer.

### ***Chapter Eight: Words Recited in the Prayer***

Words in prayers are simply recited without ever involving heart and mind to feel the depth of their import. So words used in prayers have lost their motivating power. It is therefore necessary to bring to light the meaning, spirit and power of these words and how to interpret them in the most effective manner in prayers. These words carry practical force to help us adhere to the path of Allah (God) and His Messenger and move along with it.

### ***Chapter Nine: Supplication – Dua***

To show what gifts of Allah (God) exist to make use of and redeem the lost glory?

### ***Chapter Ten: Propagation of Faith – Tableegh-e-Deen***

The unity among the various sects of the Muslim nation has been the most cherished object of the Prophet and it has been disregarded by Muslims. The pulpit has been used as an arena to provoke hatred and cause division among the sects leading at times to bloodshed. It is, therefore, highly desirable to suggest means to restore pulpit to its proper role and regenerate unity and understanding among the warring sects of the Muslim community.

Before ending this Introduction it must be borne in mind how the rationale and purpose associated with the establishment of the prayers have been gradually buried under the ritualistic habit of saying the prayers. This fact should be widely transmitted among Muslims and passed on to the next generations. Our prayers must be protected from malpractice and negligence.

The best way to achieve it is to subject young ones to



gradual training about the true manners of performing prayers before they are grown into adults. To make it effective it is required that the mature people should train them not so much by words as by acts. The children learn a lot if taken together by the grown up who know the wisdom of the prayers as well as how to establish it. Education is the product of exposure to practice rather than that of lecturing.

When the correct way of saying prayer will be adopted in keeping with its purpose, the children will be saved from the ritualistic blindness (which has found currency in our religious practices). The flaws of the ritualistic way of worshiping must be pointed out and explained to the children. The result of these instructions will be that the children will get the hint of looking at the main purpose of any religious act and will be able to take up a positive direction for their lives supported by reason and logic. Thus they could easily strike the balance between their lives here and here-in after and achieve real success in both the worlds.

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## CHAPTER ONE

### EXISTING CONDITION OF MUSLIM COMMUNITY

*"Whoever has done an iota of virtue shall see it, and whoever has done an iota of vice shall see it. "(Qur'an, 99:7-8)*







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## EXISTING CONDITIONS OF MUSLIM COMMUNITY

*"Whoever has done an iota of virtue shall see it, and whoever has done an iota of vice shall see it. "(Qur'an, 99:7-8)*

"No man in faith, nor a woman in faith, has the right to make decision in a matter decided by Allah (God) and His messenger. Whoever disobeys the ruling of Allah (God) has driven himself into a manifest misguidance. "(Qur'an, 33:36)

In normal state of life, if a man persists in making self assessment, and makes a habit of it, most of his problems will get solved and he will hardly face any resistance on his way to progress. However, if a community has flung itself up on a state of deterioration, because of its persistent carelessness and indolence a state of insensitivity has overpowered it; its pitiable condition will have to be analyzed, keeping in view its vast glorious past. With this prospective in view, it looks, as if Muslim nation is surrounded by various calamities for a very long time. It has so tightly been clutched; what to say about moving its limbs, even taking breath has become difficult. If it tries to find out a way to get rid of it, it is bereft of wisdom and insight that it is hard for it to have a firm footing. Its planning is baseless. For centuries it has been dwindling, and now it is just a body lost of life. Naturally it amounts to inviting vultures. The feast is served by them inviting adversaries. There is no cure for a self generated disease. Right now Muslim world finds itself against the challenges of advanced West (although, by themselves, deviated as they are, are sinking into the quagmire of sensuous culture). The way the Muslim world is confronting the Western powers is devoid of wisdom and fore sight.

If the Muslims care to take a deeper plunge into their religion and past history, the present Muslim generation, about whose wholesomeness, they are concerned, can find out solid



ground to face and overpower the challenges of arrogant, deviated, and morally impotent West.

After the Second World War and the European Industrial Revolution, the negative effects of material progress came in full view of the world. The sever grips of Church had gone loose. Women got emancipated and in the wake of freedom they put forward the demands of sexual liberty, which asserted itself into shameless permissive culture, and which turned up into an epidemic without any cure or control. This became a cause of anxiety for them too. Affluence of wealth, the outcome of Industrial Revolution, rendered the Western vision so hazy that they began to evaluate all moral values in terms of wealth. Every pleasure giving evil was rationalized and justified by the rich class whom no one had the courage to oppose.

The Chinese were lured into addiction to opium. The addiction reached a point that the entire Western society is now trying to cope with this problem. Afghanistan, the backward and least educated nation is not at all capable to manage to take the drug to every nook and corner of the world. It is the vested interest which is behind the production of opium in Afghanistan and its industry.

Capitalism has become a system, which is virtually a kind of snatching of wealth by hook and crook. It seeks to drain out pockets of other nations, so that people in general and the youth in particular, get trapped in material anxiety i.e. how to grow wealth, and get no time to take stock of real goal of life. It seeks to plunge the youth into the wild sensuous pleasure so that real issues and refined pleasure cease to become part of their thinking. A perverse morality is made so popular that real morality is relegated into oblivion. The youth after losing the virtuous side of life, get lost into their material culture, and become slave of the faulty Capitalism.

The most effective and contagious area is the sexual



permissiveness, which has strong attraction for the youth. They usually get so easily entrapped that they become a ram of sacrifice on it's alter. Cast a sight on the interns of the Church, how badly they are engrossed into it. Hardly anyone could escape its lure. To avoid the responsibility of marriage, the short-sighted women got so tempted to live with boy-friends that everywhere in the West one will find single mothers without any trace of the father of their children. Capitalistic system does not believe in human values. All it values is wealth and pleasure, which drags them to subtle and dangerous designs. All this is too evident to escape sight. Only one has to keep the eyes open.

## TERRORISM

Colonialists had guessed that time was not far away when their grip would lose its control. Their tempted sharp brain hit upon an alternative. Apart from other countries, where they had separate design, for Muslim countries they artfully cultivated a sect, whose exterior was Islamic but the interior was far away from Islam. As this act was based purely on intrigue, they spent lot of money on its propagation. Raising false hopes in the hearts of unenlightened Muslims who were already in love with the idols of power and wealth was sufficient for the acceptance of the plan. The plotters planted seeds of such views in minds, which were bound to manifest in the form of such organizations as Al-Qaeda. Such organizations grew widely like weeds. Particularly, the soil of Afghanistan was very receptive for it. First Osama was called up to drive Russians out. When the field was cleared of the Russians, Taliban were made to rule. Since Taliban were totally savage, they did not find favor with the Western World and its allies. Meanwhile the neighboring country, Pakistan had acquired atomic capability to keep India at bay. In order to make her weaker Al-Qaeda were given free hand to grab vast periphery land in Pakistan to establish and develop the so called *Madrassas* (religious institutions). The primary reason for



establishing these *Madrassas* was to train ignorant youngsters into militants to enable them to call themselves Jihadists. The children of uneducated poor people, Arabs and non-Arabs, lured by money were admitted to these *Madrassas*. The same strategy was adopted in case of other majority Muslim countries. These students were conditioned to believe that Jihad is the highest virtue in Islam and shortest route to Heaven. After this training, they were made free lancers to operate terrorism all over the world, on their own, so that hue and cry is raised for defaming Islam. This Imperial design was successfully lodged and now Muslims in general are scared and alarmed in fear of becoming a victim in one way or other. The young children snatched from the lapse of their mothers have so systematically and deeply conditioned that only shooting bullets and getting shot has become their fate. Admiration must be for those who master minded the conspiracy. Now it is the time for them to reap it.

#### DEVASTATION OF THE WORLD TRADE CENTER

This is the most painful event in which thousands of families were affected, and two masterpieces of Engineering were lost. To demolish such colossus towers was a great task, and was not the outcome of ordinary brain. Diverse guesses are being made. It seems impossible that Osama Bin Laden could have been behind this carnage. It was certainly a great planning by some vested interest to defame the Muslims and have an excuse to carry out their master plan against Muslims throughout the world. To some extent, real Muslims found themselves helpless

Osama and Mullah Omar had to accept he blame as they had lost the very ground of rejecting the charge. Rather they took the credit and confirmed the doubt. The worst part of it was that, many vital issues of social, political, and economic life of Muslims community suffered badly. Every Muslim began to be looked at as a terrorist. Whatever a place he passes by, eyes follow him in suspicion. All the venues of knowledge, research,



employment etc. were blocked for him. He has been reduced to a state of slavery and servitude, only a public announcement was not made. It is desirable here to have a brief over view of the condition of the Middle East and other countries of Muslim majority.

## IRAQ

Saddam being hungry for power was steeped in blood, as he made Iraqis the target as that of holocaust for twenty years of his regime. Like all the short sighted Muslim dictators, he too was blissfully happy in the short-lived power and bombarded on the Shiite and Kurdish localities. Biological weapons were also used against them.

Whereas the West had fully armed Saddam, with all kind of modern weapons, fighter planes, and chemical factories to make him strong against any resurgence from Kurds and Shiite majority areas so that he may keep crushing these communities on the pretext of resurgence. It was due to encouragement from vested interests that Saddam attacked the neighboring Muslim countries. Thousands of Muslim soldiers and civilians were killed as a result of these attacks while Saddam ruled (may Allah (God) forbid) as if he were a Allah (God). Hundreds of Iraqis used to die daily, but neither Saddam nor his backers cared to provide food or medicine. Eventually, Saddam met his fate, but net result was a big loses to Muslim *Umma*. A great (Iraqi) civilization was destroyed as the nation is in an unthinkable chaos and anarchy.

Neither rulers of Muslim countries nor the public is trying to understand the conspiracy of vested interests. They are still playing in their hands. Instead of following Qur'an and *Sunna* they are involved in creating hatred among themselves.

## IMF

IMF (International Monetary Fund) is an international organization comprising of 180 countries which provide



financial assistance in the form of loans on compound interest to countries, which have been rendered poor or are living in poverty. This loan is given to enable them to purchase products of the Western market (the raw material of these products are purchased from these poor countries at a throw away price), and keep using their lands as the selling markets of Western goods. Mostly the IMF loans are given for such projects whose contracts are willingly taken by the developed nation at a desired price. In these projects the cheap labor is arranged from the countries which are given the loan. These loans are exploited as a weapon to curb the economy and development of the third world to make them poorer and keep under control so that they remain permanently in need of their goods and never get to stand on their own feet.

The reason why these loans become the cause of great trouble is the fact that the receiver country of these loans feels itself prosperous and happy to find the variety of foreign goods available at its door, they don't feel nor their government feels the necessity of growing independent of foreign aids and foreign products and try to produce them in their own lands. To spend four times more than his hard-earned money on the modern type of foreign product, they start feeling to have become a modern man and feels proud of their desired status (whereas many members of his family live only hand to mouth). And this goes on. There is always the lack of foresight in the backward communities, due to lack of knowledge and the paths of progress escape their vision. To keep following a blind routine becomes their fate.

Do Muslim and Muslim-dominated nations not understand these designs against them? They are in a position to understand all these conspiracies against them if they become real Muslims and make them a powerful nation. Their salvation lies in the establishment of the daily prayers, *Qeyam-e-Salat* as discussed in the chapters on wisdom (*hikmat*) and establishment (*qeyam*) of prayers.



## EVIL CALAMITY OF TERRORISM

The question arises, is there any way to fight the onslaught on Islam by remaining within the rules laid down for war by Islam. Islam does not permit even in war to adopt oppression and injustice? This is not possible as the true Islam in the early period had a short lived influence on Muslims. The Muslim rulers in the later years, in order to justify their rules, adopted different ways of justification. As a result of this the original spirit of Islam had undergone many distortions. The Islam at present is in a distorted shape far away from its rational and enlightened originality. It is not so difficult to trace back the original Islam. All it requires is to search it out with an open mind and a heart free from any bias. This search is the job of the enlightened and balanced intellectuals whose spirit is not polluted with Mullahism. To quote Allama Iqbal: "Mullah's ideology is to pollute the path of Allah (God)."

A live mind has the potential to feel the natural changes in human consciousness with the progress of time. Science and technology has made tremendous progress in material development. But the power and arrogance generated by the same progress has made it bankrupt in moral evolution. On that account collective assault on humanity continues regularly. It is too serious a matter to be left for tomorrow; needs be doweled upon vigorously. The fact is that those who are made weak or made to live in fear, they seek to bring others into their fold to gather emotional strength, at least in their imagination, and do away with their feeling of strangeness sitting on their psyche. Al-Qaeda, a product of vested interest's conspiracy, is the victim of this kind of helplessness.

In the case of Al-Qaeda and the groups akin to it, who are trained in religious schools vow to be a true product of Islam. This is not a new claim. Religions have always been the victim of distortions: multiple sects crop up on account the distortions, designed by vested interest. Every sect in the name of Islam



presents distorted Islam, colored after their own unrestricted desire and justified by their own free arguments. To justify terrorism, as such is never difficult for them. They feel no fear even in saying that the Will of Allah (God) is with their moves, while in fact they are nothing other than the ignorant enemies of faith and religion bereft of thinking and enlightenment.

Thus, terrorism, pampers the ego of immature people brain washed in religious school; when particularly started right from childhood. Mental state developed in this way comforts their hearts so these maniacs feel no hesitation in taking to any type of dangerous act. These are the groups which justify and adopt destructive means and turn into hardened terrorist gangs for whom to lose their lives in a suicide blast becomes the easiest game. If we have to make use of the hidden treasures of Nature, provide freshness to our soul and afford real joy to our hearts, we will have to redeem our spiritual capital which the egoist and opportunists have pushed into oblivion. We shall have to take ourselves back into the radiance of light leaving the state of infancy behind and step into mature adulthood.

This furious calamity, in which the Muslim community in general finds itself dipped in, has been generated mainly by its 'ego'. Ego is a psychological epidemic, which has taken entire humanity in its sweep. Islam is directly opposed to egoism and never supports it; which in Islam is akin to *Shirk*. If one is in reality a Muslim, he shows absolute devotion to Allah (God), goes in prostration to Allah (God) and treats human beings at par with him and has the fraternal urge to help and serve the cause of humanity. Islam is free from arrogance, false pride and greed; it is a rational invitation to the path of Allah (God), carrying along a sincere struggle for truth and justice. It is a religion of devotional sharing and sacrifice. It has absolutely nothing to do with hypocrisy or afflicting pain to others. Jihad literally means "struggle", which encompasses all the spheres of human aspiration for higher achievements so that the true *Mujahid* (one who carries out 'Jihad') may triumph in both the



worlds, i.e. in this life and the life here in after. *Jihad-Akbar* or the greater Jihad is to resist and fight the temptations of the ego and make sacrifice for serving the humanity in the light of Qur'an, and as practiced by the Prophet and that of his Progeny. Jihad never means to kill humanity. Jihad practiced in its correct spirit, is the means and medium for earning pleasure of Allah (God). The following verse of Qur'an will show how much is the significance of the life of a human being irrespective of his caste and creed in the eyes of Islam :

*"Whoever takes the life of a human soul, except that of a killer or the one who has corrupted human society by his evil deeds, it is as good as he has killed the whole humanity. And one who has saved a soul is as good as he has saved the whole humanity." (5:32)*

## CONFRONTATION WITH THE WEST

If Al-Qaeda claims that they have started the so-called battle against the enemies of Islam, but in fact it is a battle against Islam. Under the present circumstances of Muslims the real battle should have been against ignorance, lack of zeal and ego. What Al-Qaeda has done or is doing is totally reverse of what should be done. Al-Qaeda or Taliban types of organizations are in fact product of ignorance. An educated person, versed with Qur'an and *Sunna*, never indulges into heinous activities, nor can they be instigated by vested interest elements. President Musharaf of Pakistan had, in one of his speeches, shed light on this side of Muslim inferiority. He said:

*"According to one statistics, the total number of the universities in the Muslim countries is 430, while in a small country like Japan there are over a thousand universities. Likewise, every year the total number of PhDs in the Muslim world goes up to 500 while Britain alone puts over a thousand PhDs in the mainstream of knowledge. Every citizen of Israel has to acquire a degree of doctorate in a field of knowledge. The government of Israel makes itself responsible to see that this goal is achieved."*



Is there any department of knowledge in which the Muslims who have disgraced Islam by their destructive deeds, can claim superiority? There are neither institutions of knowledge, nor moral grace, nor wealth, nor their own invented weapons; only huge *Madrassas* have been set up without any provision for the standard education in natural Science, Mathematics, Economics etc. These *Madrassas* are producing batch after batch of ignorant and reckless commandos who are being thrown regularly into the mouth of death. They are trained to kill indiscriminately particularly the member of the other sects and to build explosive state of adverse terror, so that governments are forcefully kept under their control.

The under lying strategy has been designed to disgrace Islam. Poor Muslim youth is cordoned, trapped and slaughtered by these butchers. These so-called leaders have pulled apart these youth from the real battlefield of life. They have choked in them the very faculty of reason, the insight, unbiased brotherhood, sense of justice, humility, integrity and honesty based on the teachings of Qur'an and *Sunna*. The ability to derive light from Qur'an and the life-pattern of the Prophet has been snubbed. What other name can be given to it other than a direct rebellion to Allah (God). This is an age of inquiry, to judge how and why a fact is a fact? You cannot reach the truth without inquiry. Qur'an says:

*"We did not create the heavens, the earth, and all between them, but for just ends."*(15:85)

This must be borne in mind that the political, economic and moral issues can perfectly be tackled only by conforming to the laws framed by Allah (God) for the human society, because those laws are in harmony with Nature. Qur'an is the first book to assert that Faith and Religion, in fact, concord with the universal system of creation. Qur'an says:

*"So keep yourself exclusively on the way, the creational law of*



*Allah (God) according to which He created man with the quality of choosing right or wrong. There is no altering of Allah (God)'s creation."* (30:30)

## **MODERNISM**

We have one more issue related with the moral life of the Muslim youth and that is the issue of the modernism which carries strong appeal to young minds. Modernism in fact is an important element for the progress of human society; however, a blind march to any path does make one stumble. The trouble lies with the modernism brought about by the vested interest.

First, let us try to understand modernism. Every moment of the time is heading gradually towards advancement. The past cannot meet the requirement of the present. Progress being a natural trend admits new changes naturally brought over by the modern contrives. In this way the modernism is the name of bringing desirable changes in the old structures of economic, social and political systems.

The West looks at it with its own liberal eyes and puts forth in the forefront the sexual freedom of men and women and follows the secular grounds of human culture in which the values are determined not by any religious authority but by reason and logic, having their own hypothesis and carrying lot of flaws with it. As for those Muslims who have little understanding of real potential of Islam, they too look towards this freedom, with a greedy heart. Immature as the young ones are, they become more prone to get attracted to its liberal charm. It is therefore fit to have a brief overview of some important aspects of modernism.

## **MODERN SEXUAL FREEDOM**

Western modernism derives its substance from human discretion, whereas the human being with limited far-sight is bound to make error. After leaving behind the religious restraints and taking to material culture, nothing is left to look



back on the moral necessity of life. The superficial views of Freud, enhances all the more his stand on sexual freedom. The pursuit of this freedom was so much stimulated that it took on his nerves. Man became a free genie, a ghost of freedom.

The woman having being suppressed by men for centuries was impatiently looking for relief. This suppression gave rise to revolt against men. The industrial revolution brought the tidings of freedom for her. The woman after finding the ground and strength in her feet to stand the frenzy of revolt made her unbridled and out of control. Men, in order to avoid the sting of her tongue, retreated from her. Families became fragmented, and single mothers grew enormously in number. Children without the father got mentally affected and crimes found their way into their lives and got multiplied. Loot and murder became common. The institution of marriage and its sanctity collapsed. Living as friendly couples could not fully replace the marriage, which gave a wider way to homosexuality. What was left was only the mental stress, which became rampant and factories are busy day and night filling the market with tons of Tylenol, the pain buster. Solomon lost his heart to the queen of Sheba only after a glimpse of her naked shin caught his sight; while the modernists have to lose their hearts to modern thrifty women, shed out of clothes, and clad simply into their natural skin, rampant all over. In the sensuous scenario of the modernism, men had no choice but to fall headlong in lust. Condoms were freely made available in schools and colleges. What a change, O! Effluent ridden advanced folk! You have surpassed the animals in sensuous passion!!!

There was no one even to raise the cry 'Allah (God) preserve'. In such an all round air of lust and animal passion, how could the Muslim youth have guarded their character? No moral integrity could be ensured without holding fast to Islam.



## MODERN ECONOMICS

Some explanation has already been given in reviewing the IMF. Suffice it to say that vested interest tries to skillfully brainwash the tender minds of the youth in the Muslim countries through psychological means in such a way that it make them believe that their own culture is backward and ridiculous. The youth are then exploited and prepared to carry out destructive activities against their own countries. By developing hostile relations between two neighbor countries the vested interest generate war and create the necessity of procuring weapons which are supplied on hundred times more profit. The vested interests have mastered the art of marketing based on clandestine injustice and fraud. They advertise their products containing false publicity tactics through TV and posters to attract customers and capture markets to sell their products at the enhanced profit, while the quality product of the Muslim countries at a reasonable rate loses its shine before the glamour of the well-advertised commercials of the Western products.

## MODERN POLITICS

The vested interest having managed to prevail upon Saudi Arabia to spend money spread out a network of terrorists all around. The special training of the terrorists was meant to destroy the World Trade Center. They dipped their hands in the blood of thousands of innocent lives. The artless Muslims don't know the subtle and advanced psychological strategy, so these ignorant and stupefied members of the Muslim *Umma* became a tool in the hands of the vested interest and are now easily projected as the terrorist nation. The vested interests befriend Muslim nations in order to achieve their benefits and serve their purpose, and there after crush them down. This has been part of their political strategy. With the same policy in hand they evolved and justified the concept of 'crusade'. It is how the 'global war on terror' whose target are the Muslims



only, has become lawful for them. The huge supply of oil from the Muslim countries to the West, at a throw-away price will continue to be supplied unhindered. Whether the murder of Lincoln was just or unjust, but it only separated the blacks from the whites. If the namesake Muslims do not wake up and do not direct their ways and means in conformity to real Islam, the collar of slavery would sit permanently on their necks. As for Allah (God), He has been distrusted by Muslims, rejected and turned out of their circle. No Lincoln is going to come to reform or rescue them to come out of indigence.

## MUSLIMS AND MODERNISM

Before understanding modernism, it is important to know why it was felt necessary to gain knowledge about it. The reason why it was felt so is that the gloss and dazzle of the Western culture which has made Muslims feel themselves inferior to the West. Only a few of them are conscious of the huge loss they have suffered as a result of the Western advancement in material science, but they too are sitting idle. They have given up hope in resignation saying as it was part and parcel of their fate they cannot take any step against what is plotted.

Muslims' problem is that of conservatism and stagnancy which has been forced upon them. Those who imposed it were those who wished to bring back the old days of their forefathers, the days of ignorance, so that slavery prevails and the people are driven like herd of cattle to whichever direction they wish to drive them. To make a nation stagnant, the most effective way is to turn all the vital articles of its religion into rituals and customs. When religion becomes a set of customs, people perform it as a habit without ever bothering to reflect, setting aside wisdom and rationale inherent in those articles of faith. They only imitate their fathers and forefathers considering it to be their duty to keep alive the custom they used to perform. To come out of this state of stagnant life, what



are required are awareness, knowledge and enlightenment and the Muslim nation is not inclined to acquire these qualities.

Beyond doubt, the Western modernism has brought affluence to the West, but since they have discarded religion, which inculcates the critical moral sensibility to differentiate good from bad, and right from wrong, the Western culture is on its way to moral deterioration. As a result, this culture is driven into all kinds of commercial loot and plunder, debased morality, wild mannerism, injustice and oppression. They don't have the vision to see the worst consequences this modernity will eventually lead them to.

At the moment we are face to face with a sick and poisoned Islam. Allah (God) the Sustainer of the world, the author of Islam, has all powers to help unfold the hidden potential in a community and make it gradually attain to perfection, but what an irony, the very help of the Almighty is not deserved by the Muslim community, which is living in a state of utter humiliation.

It is high time Muslims should look into the vibrant past of the history of Islam, and make a critical scrutiny of the areas of glory and trace the spots where the Islamic essence has been hurt by Muslim negligence. Mistakes spotted in the past carry the secret causes of the downfall of a nation. To explore the treasures of history is not only a boon for progress and victory in future but also an insight into the black moments of human mistakes. If we cast a look at the history of Islam, we will find that except for a few Muslim rulers, most of them were enslaved to lust and pleasure. According to Qur'an they had only professed Islam without any genuine faith in their hearts.

In the same period there were those luminaries whose characters were brilliant, clear as the daylight and their conducts were in perfect accord with the Divine Guidance. Their knowledge was brimming with comprehensive and ever modern and advance information. They never craved to grab



power. The rulers, who had usurped their right to rule, could never afford to see them in power. On account of the human weakness in their character, they grew jealous of these luminaries. These pious figures had to suffer all kinds of torture at the hands of the usurpers. At times they were thrown into the dark cells of the prison where they spent the rest of their lives, or were poisoned or killed and their properties usurped. However no amount of torture could ever weaken their will to stand for Allah (God) and live and die for Islam, because they were the Divine springs of true guidance and the custodians of Divine knowledge. In whatever condition they were forced to live, they never left their office to guide and enlighten mankind as much as they could do. History written under the supervision of men in power is usually the basket of the distorted facts. So the Islamic history also failed to honestly record their contributions and other facts of their time. Saddam too, held back his cruelties to go into history, had got his name punched on house building bricks. Taha Husain has warned in his books that we should never accept blindly any record of our history, literature or writings unless those are fully scrutinized and put to a thorough test. If we observe closely, we will find that the Muslim Umma is not only the victim of backwardness; it has rather ceased to be Muslim. Having accepted blindly many distorted facts of Islamic history, got itself entangled into the cobwebs of prejudices, which made it split into fragments. It never had a liking to be ruled by Divine Law enforced by the Divine people. As long as it does not learn to hate and look down upon ignorance, suffer from lack of knowledge and education and does not hold fast the hands of the Divine thoughts, and truly enlightened leaders, the golden dream of Allama Iqbal to remold Muslim nation, would remain only a dream.

What is highly imperative for Muslims today is to keep aloof from prejudices and put an end to the sectarian differences, come together to reorient their thought in the light



of reason, the light of Qur'an and the holy Guides, and unite to rise against the Western slavery, and gradually evolve a broad-based truly Islamic society aimed to make headway in both the material and moral spheres. This is the only way out to free them from the Western hegemony.

## CAUSES OF WEAKNESS

The means and weapons given by Islam to Muslims have been given to rust. Islamic injunctions like prayer, fasting, charity, pilgrimage, bidding good, forbidding bad etc., all are devoid of soul today. The Muslims are quite heedless of the falling vigor in these obligations. Unless they sharpen them to recover their shine, their fate will persist declining. It must be made firm in their minds that the Mulla who couched superstitious notions is like the fish, which has polluted the whole pond. Unless this element is not turned out from the ranks of religious leadership, the division in the community is bound to continue, and Muslims will go on sinking deeper and deeper in the swamp and will not be able to raise their heads above with dignity.

It is not proper for Muslims, like the West, to cut off from Church, because it has been deceived by the priests. The Muslims feel it obligatory to be strongly attached to 'mosque' but they should accept the religious guidance of only those preachers who have attained high-ranking knowledge of both the religious and secular realities and are free from sectarian prejudices. They must identify the religious guide who is not inclined only to the material prosperity, but the one who is in full light of Truth and has the potential to follow the same in practice as well.

Do you not remember the pledge which was taken from us before we came into this world? The Qur'an says: "Had they not been covenanted in the Book to nothing in the name of Allah (God) but the Truth?" (7: 169)



In this verse the Book means the 'Book of Allah (God)' namely Qur'an, in which all the injunctions are based on the wisdom used in creation of entire nature. This is the same nature on which Allah (God) has created mankind too. The Qur'an says: "So keep yourself exclusively on the way, the creational law of Allah (God) to which He created man with the quality of choosing right or wrong." (30:30)

As such the pledge reminded in the verse is about nothing except the laws and injunctions of Qur'an which are in full harmony with the truth of human nature. When the human beings will follow the Truth (Qura'nic injunctions) his natural inclination will help him aspire for virtuous, healthy, and noble acts.

In presence of so great a Divine help, why the Muslims are unable to uphold or act upon the divine injunctions unitedly? The Qur'an says:

"What has become of them that they have turned away their faces from a genuine Advice." (21:42)

*"And those who hold fast by the book and establish prayer (Qeyam-e-Salat) verily We waste not the recompense of those who amend (themselves)." (7:170)*

The answer to the question raised in this verse is that we have developed a disregard to the *Qeyam-e-Salat* which embodies the whole essence of the Islamic guidance, and great blessing. Had it been properly understood and truly followed in practice, it would have proved the greatest tool of wisdom gifted by Nature to Muslims to animate their insensitive life and lead them to a dynamic Truth. It would have stirred in them a strong feeling to live in peace with other fellow human beings while extending helping hands to them.

The irony is that the wisdom and high purpose inherent in establishing prayer, *Qeyam-e-Salat*, and the power and potential it maintains, was never tried to be attained from it. By



performing it without reasoning and reflecting it was reduced into a ritual of reciting a few Arabic expressions and doing a few exercises giving it a shape of a ritualistic worship. Mosques became akin to a temple, a worship place, a synagogue. The place from where was to burst forth the springs of knowledge and guidance for human uplift and social welfare, was rendered a place for repeating the same set of practice i.e. rising, sitting, bowing and prostrating and going back home. As a result the Muslims are deprived of its generating power which holds high in the field of the knowledge, scientific research, discovery etc.

The Qur'an says: "*....and they would say, 'we were not the performers of prayer.'*" (74:43)

This has to be borne in mind that there is nothing in this world without a cause. Allah (God) likes His servants to move towards perfection. In order to help them achieve it He has given an invaluable gift of instituting prayer (*Qeyam-e-Salat*) which places one at a higher plane of rational living. But on account of their ignorance, the Muslims mistook the lowest plane of living to be the highest one.

Without wasting the time any more, the Muslims shall have to reflect as to what were the causes which prevented them from establishing the prayers as demanded by Qur'an and what should they do now to establish it again? Since this vital issue was ignored and has not been addressed for a long time, it cannot be presented within a few sentences. In the following chapters it has been considered in detail.

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# 2

## CHAPTER TWO

### WORSHIP (EBADAT) OR SERVITUDE

*"We did not create the heavens, the earth, and all between them, but for just ends."*

(Qur'an, 15:85)



# CHAPTER TWO

## WORSHIP (EBADAT) OR SERVITUDE

*"We did not create the heavens, the earth, and all between them, but for just ends." (Qur'an, 15:85)*

What is the place of *Qeyam-e-Salat* in *Ebadat*, the servitude to Allah (God)? How far does the *Qeyam* contribute towards it? What is the significance of *Ebadat* before Allah (God)? These are such questions which arise in every Muslim's mind. It is therefore necessary to elucidate them so that we may evaluate our position with respect to our deeds.

*Ebadat*, the servitude, is the highest form of devotional service to Allah (God) without associating any partner to Him. With this in view, human being has been called *Abd* or slave or server. Entire universe being the exclusive creation of Allah (God) is his owned property. All creatures, other than the human beings, are in full obedience to the Laws imposed on them by the Almighty. They are fully under command of His Will, without any if or but.

It is only the human being who, falling trapped in the whisperings of Satan gets into doubts and becomes the victim of negligence. In the last chapter of Quran, human being has been warned to be cautious and keep on seeking the refuge of Allah (God) against Satan so that he could abstain from living a life away from the guidance of Allah (God) and save him from slipping into sins; ranging from its low (*saghirah*) to high (*kabirah*) forms.

In this world, whatever is in possession of man (which is in fact the property of Allah (God)) has been given to him or he is receiving, is a kind of remuneration in advance so that he may use them for living as a sincere slave/server, to his Master. It is therefore obligatory for him to keep himself constantly in pursuit of attaining the pleasure of his Master and subjugate



his desires to that of his Lord, be always in conformity with His orders or injunctions and act only in accordance with His Will.

*"O ye human beings! It is ye that have need of Allah (God), but Allah (God) is the One free of all wants; Worthy of all praise, and devotion. " Qur'an (35: 15)*

*"None there is in the heavens or the earth but must come to The Beneficent, as a servant." Qur'an (19: 93)*

Allah (God) expects human being to follow His Will and make his acts go in accordance with the biddings and forbidding of Allah (God). He wants man's whole life to be an honest manifestation of His Caliphate on earth: An obligatory burden (of Caliphate) which He wants human being to shoulder.

### **FAITH AND DEEDS--EIMAN AND AMAL**

Worship could even be that of Satan. Man is not forced not to worship someone other than Allah (God). In every age, except for few, the majority chose Satan to be the leader in practical worldly matters. Even the Muslim majority, who claims to be in exclusive faith with Allah (God), is blissfully happy in the slavery of Satan. Having deserted the aim of life they are so much engrossed in the materialism, that they are living a life away from the path shown by Allah (God). They don't know even so much as to what it means to have faith in Allah (God). Let us try to understand it in the light of Qur'an and Ahadith.

*"Those who have faith and do righteous deeds, they are the best creatures." Qur'an (98:7)*

*"But those who have faith and work righteousness, they are companions of the Garden, therein they shall abide." Qur'an (2: 82)*

The Prophet says: "Eiman (Faith) is the name of a conjoin of faith and good deeds, both are brotherly partners, sharing the same brotherhood." (Ghurarul Hekam)



In another famous Hadith of the Prophet it is stated that "*Eiman* (Faith) is characterized as accepting by heart, asserting with tongue and confirming with action." (*Al-Hayat*, vol.1, p. 219.)

Imam Ali says: "*Eiman* (Faith) and *Amal* (Deeds) are such twins that they never get apart from each other. Allah (God) does not accept one without the other."

Imam Jafar-e-Sadiq says: "The whole *Eiman* (faith) derives its sense from deed; cursed is the person who says that *Eiman* apart from deed is the name of only words."

Out of the above noted verse of the Quran and the sayings of the Prophet and Imams it is evident that virtuous deeds are basis for being an *Abd* (server of Allah (God)), and criterion for the pious. Fair deeds are nothing but the injunctions of Qur'an and guidelines received from the Prophet. Based only on such deeds, one can achieve proximity to Allah (God), and attain higher ranks and can lead a life without fear and distress. On the other hand if he is inclined to unfair deeds, he has downgraded himself to the level of the life of an animal in which there is no gain except the eventual depravity, fear, and distress.

### CONDITIONS OF DEEDS

"To all, the ranks (*darjat*) are according to their deeds, for thy Lord is not unmindful of anything that they do." Qur'an (6:132)

Deeds or actions are of two types. For a fair deed, virtue or righteousness is the first and foremost condition. Without virtue, the deed will remain deficient. The reason why the Muslim *Umma* has become slave to others is because its deeds failed to be virtuous.

"By no means shall ye attain righteousness unless ye give off out of those which ye love. And whatever ye give Allah (God) knows it well." Qur'an (3: 92)

"Piety does not lie in turning your face to East or West: Piety lies in



*believing in Allah (God), the Last Day and the angels, the scriptures and the prophets, and disbursing your wealth out of love for Allah (God) among your kin and the orphans, the wayfarers and the mendicants, freeing the slaves, observing your devotional obligations (Qeyam-e-Salat), and in paying your Zakat and fulfilling a pledge you have given, and being patient in hardship, adversity, and times of peril. These are the men who affirm the truth, and they are those who follow the straight path."*  
Qur'an (2: 177)

In all the religions of the world there are some customs in the name of worship, but in Islam 'worship' is not a custom. It is not forbidden to spend a pleasant life. But it is incumbent that pleasure of Allah (God) be given top priority. Such a life becomes the worship as a whole. The roots and branches of Islamic ideology envelop all righteous deeds. Each principle and each instruction holds a deep and wider reason. The operative field of principle and beliefs are to motivate human being on the path of righteousness. On account of this it becomes the source of salvation. They are obligatory to be observed by every Muslim as they are all related with virtuous deeds. By acting upon them a human being is also secured from worldly peril.

*Qeyam-e-Salat* (Establishment of prayer), which covers the spirit of whole Qur'an and the sayings of the Prophet, has been given the highest place among the obligatory acts of Islam. It has so been shaped that it could keep one steadfast to righteous deeds, promote human sensibilities, keep aloft the standard of Islam and ensure the pleasure of Allah (God). These are the real goals of a person in faith.

In fact, real goal of the human existence is Allah (God) and not worship (*Ebadah*). It is the means to get on to that end (the Goal). The Qur'an says:

*"(Proclaiming) that you should worship none but Allah (God). Verily I bring to you from Him a message of warning and rejoicing."* (11: 2)



*"There is no Allah (God) but He. Therefore pray to Him with obedience all-exclusive." (40:64)*

*"We are nearer to him (than) his jugular vein." (50: 16)*

*Ebadat (servitude) is a spiritual and emotional attachment to Allah (God), keeping in perpetual attention and devotion to Him. Bowing and prostrating is to keep oneself away from self-reverence and firmly establishing oneself in the devotion of Allah (God). This is a kind of self-assessment to see if his actions reflect his devotion to Allah (God). Imam Ali says: "Assess yourself before you are assessed (by Allah (God))." The Qur'an clearly states: "Whoever expects to meet his Lord, should do what is right and not associates anyone in the worship of his Lord." (18: 110)*

*In the true worship of Allah (God) it is obligatory to follow the infallible progeny of the Prophet as it is they who have practically demonstrated in their lives the true worship along with the inherent wisdom in it and guidance based on Qur'an. The Qur'an "is a Book whose verses are perfected in wisdom" further explain in detail, (they) are from "One Who is Wise and Well-acquainted (with all things)." (Qur'an 11: 1)*

*In the words of Imam Ali, "Faith finds perfection through practice."*

*It is necessary to take help from Faith in performance of daily routine. Indolence, idleness and easy-going life weaken the faith. In this connection one must consult learned scholars who are well versed with the realities of faith. Habit to study books written on this subject regularly, should be developed, so that by keeping in touch with them one can regulate his actions in line with faith.*

*Learned clerics taking enlightened people into confidence, should make such schemes which could be helpful to common man adopt virtuous way of life. World is rapidly making headway, new and effective methods of education are being*



utilized. But in Muslim community this has been put off or held in abeyance. Current period is most suitable for such initiatives and calls for exploiting the modern aids of education

In this connection, while glorifying Allah (God) (*dhi'kr*) one should direct his heart and mind completely towards the attributes of Divine Names of Allah (God) and purifies his performances (*aamal*) subjecting them to the intent of those attributes. For its attainment, he must reflect upon the wisdom perpetuating, head on into the objects created by Him in the universe and pays attention towards the glorious brain-work, balance, beauty and precision ingrained in composition of every creation; and place these glories on the screen of imagination. Absorption in such imaginations, will provide him spiritual energy, and will help in performance of virtuous/pious deeds; which must be continued. Such pious deeds should be allowed to become permanent and leave an abiding impression upon the self so deeply that any deviation from them becomes impossible.

As a whole, it is necessary for human being to keep on checking his actions with critical and rational eyes. By critical eye, it is meant that one's actions or practice is put to test on realistic grounds, keeping sound reasons in view; putting them on pious judgment (to distinguishing good from bad) and never submit to or accept anything blindly. Analysis is a must. It must be borne in mind that the criterion is nothing but Qur'an and the life pattern of the Prophet. As for the life pattern of the Prophet is concerned, only those traditions must be relied upon which have reached us through the Progeny of the Prophet and are in perfect harmony with the word and spirit of the Quran.

It must thoroughly be understood that worship is a collective state of mind, heart and spirit turned towards the Greatest Reality, the Creator, the Sustainer and the One Who is closer to human being than his jugular vein, in Whose Power lies his life; and being mindful of the fact that soon he will have



to go down into his grave. Overwhelmed with this state of conscience, he must lead his life in utmost obedience to the Divine code of conduct.

*"We will show Our signs to them in the horizons of the external world and within themselves, until it becomes clear to them that it is the truth. Is your Lord not sufficient? He is a witness over all things. In truth they are in doubt that they will ever face their lord. Do they not know that He surrounds all things?" Qur'an (41: 53-54)*

It is not easy to be attentive towards Allah (God) unless one believes that Allah (God) is Omni-present and keeping a watch over everything in existence. As such it is imperative to bear in mind that Allah (God) encompasses everything in existence. Nothing exists without His sustenance. He embodies everything around us; visible or invisible. This belief must be so deeply writ on our souls as if we are witnessing Him. Overwhelmed with His Glory and Greatness, Imam Husain says in his *'Dua-e-Arfa*: "Does anyone possess such a brilliance and appearance, who could manifest Thee and be reason or proof of Thy existence? Blind is the eye which does not accept Thee as his Witness, and harmful is that love (*Isliq*) which Thou hast not enriched with Thy Love"

It is essential to be aware of the factors of love (*Isliq*). All the actions of a person in love are only for the pleasure of his beloved. He loves what is loved and hates what is hated by his beloved. He always places the desire of his beloved in the forefront. In the same way if a man is truly in love with Allah (God), he seeks His pleasure and binds his heart with the Will of Allah (God); as a result he cuts himself away from all evils. This is why the catchword of the enlightened souls (*Urafa*) has been 'wherever I see it is Thee and nothing but Thee'.

*"O ye who believe! Fear Allah (God) and believe in Messenger, and He will bestow on you a double portion of His Mercy; He will provide you a Light by which you shall walk." Qur'an (57:28)*

*"And be ye not like those who forget Allah (God), and He made*



*them forget themselves; such are the sinful debauch.*" Qur'an (59: 19)

Forgetting Allah (God) means to ignore Qur'an and not to pursue and act upon the Guidance of the Divine Guides. The love of Allah (God) implies adherence to both His Book and the Divinely Guided luminaries. It is needed for a man to keep assessing himself and see if he has not shifted away from the path of Allah (God)'s pleasure and not trapped into his own desires which lead him to wrong path and endanger the life after death.

The root cause of the present day restlessness is the growing weakness of the inner vitality of human conscience (which motivates a man towards virtues). The growing mental and psychological diseases in the modern man also stem from the same cause as people have turned their faces away from the true worship of Allah (God). Conflict between truth and falsehood traps him into mental tension which eventually lands him to mental ailments.

### IMPORTANT POINTS ABOUT WORSHIP

In connection with worship the most important point is true awareness, knowledge and enlightenment about Allah (God). Proceeding with a consistent acquisition of knowledge, reasoning and thinking together with performing deeds according to the divine guidance, results in constant increase in the knowledge of Allah (God).

Along with all branches of other knowledge, it is the religious knowledge (centered on the knowledge of Allah (God) and the laws of human life prescribed by Him), alone that can save them from defects and deficiencies, and through this knowledge alone man can secure his life after death. Telling us the purpose of sending His Books and His Messenger, Qur'an says: *"We sent aforetime Our messengers with Clear Signs and sent down with them The Book and The Balance (of Right and Wrong), so that people may (Qeyam) stand forth in justice."* (57: 25)



Imam Ali (a.s.) has said: "After the Faith in Allah (God), nothing is better than '*Qeyam-e-Salat*'.

The significant point here is that regular recitation of Qur'an must always be maintained; concentrating with full reflection on the sense its verse carry; particularly in respect with their practical applications. It is because *Salat* comprises the core essence of Qur'an and is performed within a brief time, to make us concentrate and stick to the dominant message of Islam it contains. For instance the first (opening) chapter of Qur'an called *Al-Fatela* without which *Salat* is not valid, has quintessence (extracts) of the whole Qur'an. The whole corpus of the Qur'anic knowledge is an enlargement and expansion and complement of this chapter. If this chapter is recited with full concentration of heart and mind upon its ever expanding meanings, it enhances the gravity and dignity of *Salat* and leaves a deep impression on soul; only to ensure purification of one's motives and helps perform noble acts. Only such *Qeyam-e-Salat* performed in congregation can guarantee the welfare of human society. As such knowledge based on Qur'an works towards accomplishment of the cause of *Qeyam-e-Salat*. The *Salat* which cannot attract to its (establishment) *Qeyam* in its real spirit is a prayer without life. The purpose of *Salat* is to help human being develop and progress upholding *Qeyam* with justice in hand and serve humanity as a servant of Allah (God). This is the real nature of worship and this worship alone becomes the medium to bring man closer to Allah (God).

Proximity to Allah (God) (*qurb-e-Ilalie*) is the most valuable asset. It takes human being to keep his 'self' entirely attentive to His Will in all phases of living: waking, sleeping, and in all conditions, to be active in submission and obedience to the Code of His guidance. This closeness to Allah (God) (the light mentioned in Qur'anic verse 57:28) ensures a useful life, a source of real worship and in it lies the pleasure of Allah (God). This is achieved by a man who has protected himself from evil acts. It is a full time activity which includes all necessary works



related with life, the only condition is that those works are constructive and evil has no part in it.

According to learned clerics, every act performed for proximity of Allah (God) and His pleasure is worship.

Acquisition of knowledge is *Ibadat* (worship). There must be a persistent longing for learning. Wisdom grows with the growth of knowledge. Along with it comes the enlightenment which generates piety that paves the way to Paradise. In order to be secured from the devilry of Satan, one must keep seeking the refuge of Allah (God), and despise the Devil. Hatred against the Devil means a very strong will to keep away from sin and evil. Glorification of Allah (God) need always be carried out, for thankfulness to Him is beyond ones capacity, or not possible at all. Being grateful to Allah (God) induces humility in human nature and saves from pride, egoism and arrogance. One, who constantly exalts Allah (God), never considers others inferior to him, and never feels himself fit to dominate others by assuming himself superior and saves himself from the oppression.

*Hamd* (praise exclusively deserved by Allah (God) cannot be offered to any one save Allah (God). Everything of this universe, including the human being himself, is the product of His Absolutely Perfect Creative Wisdom. We must be thankful to Him even if we have achieved something of our own efforts, and must thankfully submit to Him saying: "O Lord! All this is because Thee gifted me with intellect, knowledge, awareness, wisdom along with the set system Thee has given to everything in universe; adopting them, I have tried to serve the humanity. It could never be possible without Thy favors. I am unable to express my indebtedness and gratefulness to Thee. My Lord! Keep on helping me so that I continue improving in this direction!"

One must bear in mind that everything is indeed from Allah (God). No one be referred to as 'what a great



philosopher, intellectually rich, affluent or beautiful' he is! In fact, all merits are from Allah (God): Whomsoever He chooses, He gives those merits, but nothing He does, which is without wisdom nor apart from the order has He given to the universe. Together with every gift is connected the trial also; whether His gifts have been used as guided by Him or not? Whether he adheres to the Code of Conduct; "enjoin good, prohibit bad," as prescribed by Him or not? He shall be accountable to Allah (God) the way he has used these gifts given in trust to him.

If a poet composes a poem in praise of the Prophet or Imam Ali in full understanding of the fact that they were just the manifestations of the Glory of Allah (God) The Great, and his poem is actually in praise of Allah (God), Who is their Creator, then the poet saves himself from *Shirk* (associating any partner to Allah (God) or believing in some one self-existent like Allah (God)). (Extracted from the Letters of Late Ayatullah Khomeini (R.U.A))

In the days when there is abundance of means provided by Allah (God), one should remember the days of scarcity and live moderately to save the surplus so as to keep helping the poor and needy in all conditions without boasting of the help to them. One should be liberal, open-hearted and charitable towards the poor and give preference over oneself. The help should be such that make them stand on their own feet.

Imam Husain had said to the army of Yazid, "My 'advices are not producing effect on your hearts because your stomachs are full with the unlawful stuff." The point to note is that the unlawful money or material should not be used on personal needs because that is the property of others which unlawful hands has grabbed from them. The very purpose of accepting Islam as a Code of life, is to follow its laws fully both in letter and spirit, not to be governed by one's selfish motives to serve his interest either by a non Islamic or by Islamic sources. The following instructions may serve as a guideline:



1. Keep your heart always filled with the thought of Divine Greatness (fear of Allah (God)).
2. In the days of adversity, learn to endure it with patience as the patience melts the hardship and helps open the ways of relief, tolerance, forgiveness, pardoning other's mistakes by heart, quick apology on one's own mistakes, thanking one who has pointed out weakness. All these noble measures help reform human society and take it to refinement.
3. For the uplift of society, set up a team of volunteers to *Qeyam* or rise for its awareness and common welfare.
4. Earn after striving hard, and feel contented with whatever has been allotted by Allah (God) while keep on trying to find ways and means of progress. Do not duck behind fate.
5. Keep fighting the ego and hold fast to piety.
6. Keep improving existing economic condition so that activity to help the needy may continue. Behave with the poor not in a manner which may make them feel inferior and they lower their eyes. This humility saves one from arrogance, pride, and egoistic attitude.
7. Protect yourself from being vindictive or revengeful
8. Feel joy in removing the wrong and restoring the right.
9. *"Never be like those who have forgotten Allah (God)..."*  
Qur'an (59: 19)
10. *"O you who believe! Guard your own souls. If you follow (right) guidance, no harm can come to you from those who are misguided."* Qur'an (5:105). Guarding the soul means to realize and identify the self, as goes Imam Ali's famous saying: "One, who has identified his self, has identified his Lord."
11. Keep always the death in sight as it protects from



improper desires.

12. Maintain self-respect as it is the significant requirement of worship. In this way you do not allow the unjust make you a victim of his injustice. The differences among Muslims are the need and strategy of the anti Islamic imperialism. The expression that "there is no Allah (God) but Allah (God), and Muhammad the messenger of Allah (God)" has a central value among all the sects of Islam. If this common expression of Faith is reflected and kept in view deeply, it will suffice to removing the differences; only sincerity in motive is required. Taking right and truth as torch for life, is sufficient to uproot arrogant powers. Only it is the Mullah you have to be careful of, abstain from him as he is the master of generating prejudice against each other and create divisions in the community.
13. Don't do any work by distancing yourself from the *Shariah*, Islamic laws.
14. Don't give up consulting Qur'an and the traditions of the Prophet as one who leaves them becomes a *kafir* (*Usool-e-Kafi*)
15. "*You tell to my servants in faith to establish prayer (Qeyam-e-Salat) and out of the sustenance I have given them, spend in My Way, secretly and openly before arrives The Day when neither trading nor friendship will be of any avail to them.*" (Qur'an 14:31)

## PRESENCE OF MIND

In prayers, presence of mind (attentiveness of mind) holds obligatory importance, which is commonly ignored. It is dismissed by justifying that the obligation of prayer is over by just saying the prayer and that so much suffices for the (*sawab*) reward meant for it. Another plea taken as granted is that attention is always diverted howsoever attentive we might try



to be in prayer.

This is an issue worth reflecting, because the word *Qeyam-e-Salat* as is evident from its construction cannot be without objective. It rather contains dynamic spirit and revolution, bearing great purpose. It cannot be just a custom or a mere ritual.

In this connection, what is highly desired is that the person performing prayer must direct his attention from all aspects over the words that are being pronounced by his lips and try to understand the connotations of their meaning. Mere pronouncing the words of prayer would leave the mind free. Mind never sits idle, it has to keep itself busy with some matter, one or the other to brood over. When some stuff is passed on to mind it starts thinking over it within the framework of its memory. If it is set free, it finds out something by itself to think about; it is never empty. When a sentence is allowed to be uttered by mouth without heeding its meaning or without giving a definite task to the mind to dwell over it so that the requisite job could be taken into practice, it becomes an act of useless habit going without meaning, and the purpose of that act is left unachieved.

In simple words, brain is the storehouse of mental energy which activates mind to think and command the body to execute what was ordered.

Suppose we want to rise and stand up. No sooner this feeling/wish strikes our brain than it sends the message through a complex system of nerves and the relevant organs come into action to abide by the message conveyed. In fact the function of communication between mind and body is done by one's emotions.

In this way it is important to understand the meaning and purpose of the words we utter in *Salat* or prayers, so that action producing emotions are developed in mind, which in turn help our body get into action as desired by those words.



Attentiveness is also called presence of mind. For this state of mind or heart, inner serenity is a must, because if the mind is not at peace or is distressed, concentration cannot be achieved, or mind cannot concentrate on any point of thought. That is why there is injunction to perform prayer in a state of mental poise and serenity of heart.

If worldly worries have dispersed the mind they should be kept at a safe distance. Say to your own self, "Presently I turn out all concerns from my mind; will take them up after the prayer." That is why before commencing the prayer it is highly recommended to say with full concentration of mind. "I take refuge of Allah (God) from Satan, the cursed, the discarded." This is because the Satan, the invisible devil whispers deviating thoughts, into one's self, at the time of prayer, which disturb serenity and deprives him of deriving meaning and purpose of the prayer. Through invoking the refuge of Allah (God) and realizing that before His Greatness and Majesty every evil power is dwarfed the whisperings of Satan becomes ineffective. This is how the refuge of Allah (God) provides tranquility and peace to the soul.

In chapter eight dealing with the words recited in *Salat*, we shall see that all the words are meant to induce good behaviors. Therefore we will have to arouse such emotions (already discussed) with sincerity and attention, which may stir our minds towards such deeds. That is to turn to Allah (God) and pray for noble deeds while imploring Him with a heart meekly overwhelming with high emotions. Stronger the arousal of emotions, quicker will the mind to gather energy to realize the purpose of words and mobilize the self into action. This is why the fear of Allah (God) that develops, resignation and humility (*khushu* and *khuzu*) in prayer is so important for making the heart fully vigilant and attentive in prayer and enabling one to become master of good deeds.

Allah (God) answers the prayer of a distressed heart: "*Who listens to the (soul) distressed when it calls on Him and who relieves*



its suffering..." (Qur'an 27: 62)

Taking advantage of the supplication by Imam Zainul Abedin given in book, *Salifa-e-Kamila* is of utmost importance. These supplications have illuminated the path that serves as channel between the servant (*abd*) and Allah (God) (*Maabood*) and guide us how to invoke His Mercy with humility and submission.

## PARENTS' OBLIGATIONS

It is obligatory on parents to bring up their children in conformity with religion. Only proper parenting can make them noble in character. *Ebadah* (worship) has a significant place in nurturing children. We should not postpone it, anticipating that they will learn it by themselves how to worship (in their adolescence or adulthood).

Parenting is a vast subject. Its scope is widening day by day. It is imperative for parents to study and make use of latest books written on that subject. This is important for the parents that along with other branches of knowledge they acquire fairly good knowledge of the religion to cultivate piety in their own conduct. Since the children imitate their parents, the piety in parents will make it easier for children to cultivate in their own character. It becomes all the more necessary because the young generation has a tendency to slip down, into the colorful glamour of the modern Satanic culture, and to make the youth learn piety in that wild age becomes quite difficult.

The brain of the child starts working a little earlier from the day of birth and silently keeps observing people's activities around him. Every bit of his observation forms part of his memory. Consequently, when the children observe their parents acting in accordance with the pattern of religion like showing a fairly good conduct free from arrogance, boasting, anger resentment, cruelty injustice, greed, duplicity and helping the needy, and never missing the opportunity to behave well with others, then these observations impress deeply the mind of the child and serve as a guide for his future life.

It is of utmost importance to educate children to the highest



levels according to their potentials/ability so that they get into research works for the benefit of humanity. Along with that they must be dressed with the knowledge of religion in a manner that the religious light may run into their veins; otherwise they will have fairly good reason to be led away from the golden path of wisdom.

To tap the dormant faculties of children is again the responsibility of the parents themselves. Avoiding this responsibility is bound to hinder their proper development. So the parents must make it a point to study books on nurturing and parenting. They must keep watching the leanings, inclinations and interests of their children. This will help them identify their talents.

### DEVOTION TO ALLAH (GOD)

It would be not out of place here to talk of devotion to Allah (God) so that children could be made familiar with it. Devotion or being an honest servant to Allah (God) encompasses all actions and works of life which are not out of the dictates of Qur'an and *Sunna* and which promise to serve, sustain and protect human society. If such a life pattern is infused in children, it will carry tremendous potential for their proper nurturing. It would purify heart and wipe out all the baser elements of human character. This is because when in practical life we take help from the religious code of life (which are the source of purity and poise) we face no objections from any corner because these codes are in harmony with nature and concurrent natural laws based on Truth. As for differences, they are generated by the self-centered profiteers.

The fact is that the moral laws of Islam are in perfect agreement with nature and they act as a torch for life if followed devotedly. If there is any obstacle in this path it is the *Mullaism* which is the agency of the devil in the Islamic garb. *Mullaism* is such a fatal poison that uproots the very devotion to Allah (God). Simple Muslims fall helplessly into their trap.



If there is any weapon to fight out this menace which has handicapped the Muslims, it is to establish *Qeyam* against this evil with awareness. The awareness/ knowledge must be based on high realities of both the worlds here and hereafter. The grace and beauty in interlinking both the material and religious knowledge is that when the material knowledge is merged with the religious knowledge it becomes the real and true knowledge. In the light and security of this knowledge there remains no fear of any robber (the dangerous Mulla). When children will attain such higher ranks of knowledge, they would acquire a strong understanding to choose right from wrong, and then seeking the truth would not be any more a tough job.

To realize this in practice, the intellectuals and knowledgeable members of the community will have to come forward and jointly launch *Qeyam* (campaign) for opening new avenues of acquiring knowledge which should work to rebuild and reshape the community. This, however, involves complexities as the pressure based on the international interest would not be in favor of including the religious knowledge at any stage of education. As long as the conditions are not favorable, we must exploit the electronic media, in addition to Sunday schools, to keep the youth in touch with religious knowledge. The experts of Education in the community will have to frame a set of syllabi keeping in mind the various age-groups and different psychological aspects of the youth. This huge task cannot be handled individually; the whole community will have to wake up to it and come forward to charter the plan.

Broad based university knowledge, studded with religious realities, will bring forth pious leadership. When the leadership is finally delivered from the hands of narrow and destructive minds to the hands of deserving and constructive leaders, Muslims will not be considered weak and turned away with hatred and abuse, instead they will be consulted by others for guidance, social



justice and peace. Imam Ali says, "Identify Truth; you will yourself identify the truthful characters"

When an individual reforms and improves himself through worship and constant devotion to the Divine Will cumulatively with others, this improvement becomes the improvement of whole society. This is the only worship with which Allah (God) is pleased. Rising for the welfare and improvement of human society comes under the category of *Qeyam* and this is the essence of Islamic mission and the objective of the man-in-Faith, without which the worship cannot possibly be accepted by Allah (God).

In the next Chapter we will deal with the mechanism, the Divine Wisdom and how *Qeyam-e-Salat* could be made to work leading to achievement of the pleasure of Allah (God), the Almighty.

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# 3

## CHAPTER THREE

### WISDOM (HIKMAT) OF PRAYER

“He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing: but none will grasp the Message but men of understanding.”

(Al-Qur'an 2: 269)



# CHAPTER THREE

## WISDOM (HIKMAT) OF PRAYER

“He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing: but none will grasp the Message but men of understanding.”  
(Qur'an 2: 269)

The subject of this chapter is related with the Divine Wisdom. It has been included here because wisdom is pre-eminently required in every field. The subject is so vast and complex that the help of other resources in explaining this subject is indispensable. The Divine Wisdom is the prime source of strength, and to proceed towards Qeyam without it will earn nothing, rather mar the very spirit of it. It is beyond human ability to pen the Divine resources except by taking help from Qur'an and Hadith. Few points in this regard have, however, been attempted.

As Qeyam-e-Salat is the topic of this book it has much to do with the Qeyam of Qaim, the awaited Imam Mehdi and with Aal-e-Mohammad that as their follower and like true Momins or faithful Muslims they must keep on striving to set up Qeyams jointly with other Muslim brothers. This is to eliminate injustice and bad behavior current in this age, and promote welfare for humanity so much so that Qeyam becomes part of their habits. This way, when Imam Mahdi reappears from the Occultation, it would not be difficult for such Momins to join the Imam as they would have become used to it by this time. Their mind will support the Qeyam of Imam with full commitment without any hesitation or misgiving. It is, therefore obligatory to have knowledge of the status and place of Imam in the Divine Scheme of this universe; otherwise one is liable to get bewildered and misguided.

The word *Hikmat* or wisdom comprehends in its



dimensions a meaning as vast as the vastness Almighty Allah (God) has given to this universe. It is His amazing and immeasurable open mindedness (Mercy) that He has lavished human being, the masterpiece of His creations, with intellect, apprehensiveness, unfathomable imagination and variety of creative genius. He has placed tremendous power in human hands, so that he can take control of His endless kingdom. It is a benefaction and mercy; human being can never pay off. Had he been made the lowest creature like insects etc., he would be roaming, knocked about aimlessly and confused in jungle, becoming food for wild animals. Following are few elaborative quotes to define *Hikmat*:

*"Hikmat is an intimate knowledge that holds a pivotal place between man and Allah (God). It is the highest favor of Allah (God) to man that helps him in his pursuit to perfection."* (Ibn-e-Rushd)

*"With regard to his knowledge about universe, human being is like a child who has just been admitted in a nursery."* (Einstein)

*Hikmat* which Muslims should apply in calling the mankind to the mission of the Prophet is in the words of Qur'an: *"invite (all) to the Way of your Lord with Hikmat (wisdom) and beautiful preaching; and argue with them in ways that are best and most gracious."* (16: 125)

Quran itself is a resource of *Hikmat* (wisdom): *"Soon will We show them Our Signs in the (furthest) regions (of the Earth), and in their own souls until it becomes manifest to them that this is the Truth."* (41:53)

Allama Jawadi interprets this verse in the following way: *"This universe, heaven and earth and the existence of human being, both are like open books describing powerful hands of Almighty Allah (God). In this verse, the meaning intended is that man having acquired higher knowledge should get engaged in research. As he would go on unveiling the secrets of*



Nature, the inherent wisdom in creation would be revealed by and by to his intellect as a help of Allah (God) to his effort."

This is to say that when man will have known the composition of things and would proceed to analyze and experiment, he will succeed in inventing things for human service and welfare and the world would keep on progressing. And humanity will harvest its benefits.

In the above verse, the expression 'furthest regions' might imply the access to Moon, Mars and Titan etc. with satellites and their transmission of the recorded information of the physical realities of the Solar kingdom, which was at one time beyond the human imagination. This is the result of the human efforts of the modern age, which will go on expanding under the Will of Allah (God) and humanity will keep on getting benefit from these efforts.

The fact is that this is an invitation to human being from the Merciful Allah (God) that he should participate in research and experiments to invent means to facilitate human life and open new avenues for his progress. This is a big fortune. Due to sectarian quarrels, Muslims could make no headway in this direction. Their lagging behind in this march is the root cause of their backwardness and enslavement.

Here is a quote of Imam Ali (a.s.) which may be of interest to the readers: "Allah (God) while imparting autonomy to the function of each of His creations has bound it to work within the framework of the laws of Nature, facing the impact of time and location. He has gifted this autonomy with a variety of abilities and creative capabilities to properly unfold them. He has also packed the nature with symmetry, balance, suitability and aptitude to ally and associate each other, so that the basic order in the composition of things and overall relationship of the well-organized Universe is maintained."

Imam Ali's (a.s.) elegant elucidation about the dexterity in autonomy of Allah (God)'s creations is purposeful and



valuable. It implies that human beings taking benefit of these must keep themselves engaged in exploration and inventions to improve human conditions and pave way for the universe to progress. These rules do also contain an inclination to help humanity liberate from tyrannical hardships; absence of which, is bound to deprive one from the Mercy of Allah (God). It must be clear that each human being carries an individual potentials and merits in him, which he should identify and keep on enhancing it with the help of higher education so as to become a discoverer, keeping benevolence in view. It may be pointed out that Islam binds Muslim society to provide higher education to the poor, through co-operative means.

In another saying Imam Ali (a.s.) speaks of the enormity of *Hikmat* (wisdom) as: "One, who has recognized his self, has realized his Lord." This saying, apart from peeping into the mysteries built in one's self it is related more to one's own accountability, with deep reflection. The touchstone of distinguishing well from bad, in this world, is the ideology and code of Islam; because adherence to Islam opens the avenues to reflect and reason out the realities of existence. As man grows up weighing his action with the standard of Islam, he goes on learning the realities of his self and at the same time makes an assessment of its role and rank in the context of the Divine Guidance. The purpose suggested in this saying of Imam is that one should make his deeds conform to the Will of Allah (God). As he keeps on progressing as per will of Allah (God), awareness about his self pertaining to different sectors of life develops and he is secured of the problems of this world and the world hereafter.

Maulana Rum says in one of his quartets:

*O brother, your essence is your thoughts and imagination;  
Rest of you is only bone, flesh, and nerves.  
If you are concerned about comfort of humanity you are flower of  
a delightful garden.  
And if it is prick of a thorn you are only firewood fit for furnace.*



Sheikh Bahai, in his book, *Kashkoal* has quoted this couplet of Qasim Anwaar which says:

*The loftiness of one's heart and the furor and incessant dedication to Him.*

*Is based on how he excels in his passion for service to Allah (God).*

The subtleties of the lines of couplets cannot easily be rendered in prose. While proceeding to gather intimate knowledge of Allah (God) (as an *Aarif*), the poet turns his soul towards Allah (God) and his life develops limitless deep meaning, and he gets so much absorbed into Divine Beauty that he is lost of himself. Height of this soaring drive rests on the limits of his courage, which becomes the measure of perfection towards Divine Love.

Allama Iqbal has marked the highest level of this perfection in his famous lines which mean:

*Elevate your Khudi (self) so lofty that before His verdict;  
Allah (God) turns to you (His servant) and ask, "O my servant  
what is thy will.*

It is not the objective here to go into solving the philosophical nuances of poetry but to point out the passion of submitting to Allah (God) which denotes continuous effort. Having 'passion' for Lord is to be constantly in His service to know of His Will and to follow His command. The Will of Allah (God) is nothing but a ceaseless effort to tap the hidden treasures of Nature after acquiring higher knowledge of Science and Technology and then put these treasures to the service of humanity for its regular progress. Allah (God) says in Qur'an:

*"Whatever has been created on Earth is for mankind." (2:29)*

*"It is We Who have placed you with authority on Earth." (7:10)*

*"Do you not see that Allah (God) has subjected all things to your (use) in the Heaven and on Earth?" (31:20)*



Allah (God), having equipped man with reason, intellect and knowledge, accorded him the charge of Khilafat (vicegerent) on Earth and gave him autonomy in this workshop of life. Now it is his responsibility to discharge his duty accordingly. But in spite of all this man has failed. All around him there are loot and plunder, fighting and murder, hunger and disgrace, helplessness and homelessness, all rampant in this world. The real paths (of benevolence) for human progress are blocked. This is also a confirmed fact that nothing happens in the material world without a cause. So why is this plight? Let us try to answer it from the standpoint of leadership.

### **LEADERSHIP (IMAMAT) AND GUIDANCE (REHBARI)**

A brief assessment has been made in Chapter One about the existing conditions of the Muslim community as a result of deficient leadership. After this what is required is to seek such a guidance which is free from all flaws. To achieve this object we shall have to proceed with the guiding light of the Qur'an. In connection with the leadership, a Hadith shows the way:

“One who fails to gain knowledge and identify the Imam of his time dies the death of ignorance.” (The Prophet)

We keep listening about the high rank of Imam from the pulpit; it is not intended here to prove that. The main issue with which the whole community, rather the whole mankind is face to face, is the issue of ‘ignorance’. Can our mind afford to admit that this glorious universe, every particle of which has tremendous energy in it can violate the laws in which it has been created to function? Had it been so the universe would have collapsed long before and perished.

When Creator has kept even the matter and plant saved from ignorance, and created them with knowledge of what, how and when to function, can it leave man the highest of His creation, in the darkness of ignorance to loiter in this world in bewilderment?



Can the Creator's Wisdom afford to tolerate and allow it contrary to His Justice? Having come out from the caves, the humanity steadily traversed the path of civilization with the help and guidance of the prophets and messengers. When the right ways of life were determined, Divine Guidance touched off its climax with the last Messenger and his holy progeny. With them the string of the 'Infallible Divine Guides' was initiated and set into motion, so that whenever humanity comes to face any problem or confusion, it may consult the 'Flawless Guides', solve its problem and never adopt any other course to lose the right path and not wander about in confusion.

Quran defines the purity of the 'Infallible Members of the House of the Prophet' meant to execute the office of leadership and guidance in Chapter XXX verse 33. *"Allah (God) only wishes to keep afar from you O Members of The House, all impurities and purify you to an utter purity."* (33: 33)

The subtleties of this verse need to be understood well. The Muslim rulers hired so-called scholars to make this verse controversial so as to grab leadership from the genuine hands. The ever-declining trend of the glory of Islam over a long time together with the falling dignity of Muslims, have been the result of this deviated leadership. Even after witnessing the result, if one does not still awake and keeps his eyes blissfully shut, he will have to remain ever deprived of the Divine Guidance.

One more verse verifies the distinct purity of the infallible members of the House: *"No reward do I ask of you for this, except the love placed in the nearest kin."* (Qur'an 42: 23)

Imam or Wali is free from human weaknesses of heart and mind. He never goes after lust or greed. He is purified to the extent that unlike our will, his will is activated by the Divine Will and comes into action by Divine signals. He is an embodiment of Perfection. Enlightened by his Lord, has control



over minds and souls. Only those people can draw benefit by his knowledge and purity that have recognized and realized his distinct status as a Divine Guide, and on account of this, the love and attachment developed in him is at its height.

### KNOWLEDGE ABOUT IMAM (*MAAREFAT-E-IMAM*)

As Allah (God) intends to provide an Error-Free Guidance to His servants, He selects, for this purpose, those who are born out of the purest loins from the perfect genetic chain of descendents and appoints one of them as the Imam of the age, because only these distinguished souls have the potential to hold and sustain the peak of knowledge and purity. Allah (God) imparts to them the whole gamut of knowledge about the facts and figures of heavens and earth, of *haram* and (*halal*) benefit, vice and virtue of all things and equips them with the comprehensive information about the deepest secrets of creation, that is to say that Allah (God) endows them with a knowledge which comprehends the whole Universe and all its contents. That is why they are the perfect models of the noblest moral conduct and the embodiment of righteousness. There remains none of human imperfections in them to make them slip into error. In no case they shift their stand from the Right Path, nor do they allow their guidance to be shifted from the axis of Truth.

As for drawing guidance from these Divine Guides is concerned, those whose conscience is alive and their reason is sound, they are naturally attracted to their vastness of knowledge and radiance of their action. However, those who are engrossed in lust and material greed, and their conscience has succumbed to these temptations, and they are blindly drifting after the creed of their fathers and forefathers regarding it to be right, can never get to draw any light of knowledge about the Imam. They regard these Imams as the greatest obstacles in their worldly interests and goals and in order to remove them from their path, they would not avoid even to kill them.



Imams are the *Noor* (Divine Light) to guide mankind after the Guiding Light of the Prophet. This *Noor* has been specifically pointed out in Qur'an :

*"Believe therefore in Allah (God), His Messenger, and the Light which We have sent down and Allah (God) is well acquainted what you do."* (64: 8)

Imam Muhammad Baqir, elucidating the meaning of this verse, has said; "By Allah (God), the light of the divinely appointed Imam brightens the heart of a *Momin* (person in Faith) far more than that of the Sun."

Since it is necessary for us to adhere to Islamic faith and Imamate is part of it, to follow Imam is obligatory. Imam's words and actions are in perfect conformity with Quran and the practice of the Prophet. Deviation from these is simply not possible by them. This purity and righteousness, makes them attractive to people. The awareness we receive from their sermons, supplications and *Zeyarat*, instills in our hearts a strong longing and love for them. The nearer we get to them the more we are benefited from the rays of their light (the brain wave) which pervades the whole space. Our high quality submission makes us a better receiver of their light. This enlightened love drives us to follow their ideal and purifies our actions, which ultimately proves beneficial to humanity. This way, our bondage (adherence to their orders) with them, works as communication between us and Imams. Unless this bondage is obtained, no light would reach us and we shall remain unguided. Imams themselves, help the faithful imperceptibly from time to time.

Why it has so much been stressed to follow Imam? The reasons are as follows:

(1) Imam develops hatred towards sin and evils acts in human heart

(2) Imam exhorts *jehad e akbar*, the 'supreme struggle' which



is a war not against human beings but against one's ego, carnal, and selfish desires.

(3) Imam pinpoints the real springs of obligatory acts, guidance and laws in Islam.

(4) Imam initiates love of Allah (God) in human heart to help him attain proximity to Allah (God).

(5) Imam warns humanity against all possible enemies and dangers in this life, and stirs heart to fight injustice.

## ROOTS AND BRANCHES OF ISLAM

Allah (God) has created human being with a purpose. He has to achieve that purpose and undertake the world journey by keeping an eye on the goal/destiny and holding fast to the straight path, abstaining misguidance to arrive at the destiny safely.

What a great favor of Allah (God) it is that He out of the enormity of His Wisdom (*Hikmat*) provided us "the Roots and the Branches of Islam" for our guidance. This favor of Lord is His Love towards His servants. He does not like His servants hang around aimlessly in their life, and to be enslaved by tyrants. He likes to see them enlightened, well guided, and prosperous.

Only after accepting the Divine Instructions and following the Laws of life framed by the Allah (God), one can expect to make the most of this life. To strike any goal, certain principles and a method have to be followed, so as to reach the goal by working within the bounds of those principles. Similarly, Islam has some fundamental principles and offshoots of these principles. These principles are: *Tauheed* (Absolute Oneness of Allah (God)); *Adl* (Divine Justice); *Nabuwwat* (Prophethood); *Imamate* (Divine Leadership); and *Qeyamat* (Day of Resurrection). The offshoots of these principles are: *Namaz* (*Qeyam-e-Salat*); *Rozah* (Fasting), *Hajj* (Pilgrimage); *Zakat* (Poor due); *Khums* (One fifth of annual saving for the promotion of



Islamic learning and uplifting the poor); *Jihad* (struggle to set up truth and justice and defense against injustice); *Amr Bil Ma'ruf* (enjoining good); *Nahy Anil Munkar* (Forbidding the bad); *Tawalla* (Loving noble human values); and *Tabara* (Detesting ignoble human traits). The roots as well as the branches of Islam, simply agree with the general Nature upon which Allah (God) has created the Universe. We have assessed in the Chapter on Distortion (*Telireef*) that the usurpers of power in Islam have been protecting their own interests, not simply by misguiding themselves but through deviating the masses also from the right path. This is also in our knowledge that history is nothing but a shrewd and gilded mixture of facts and fiction, in which the historical facts are concocted to turn them into lies through a series of repetitions. Such a media makes the lies to appear as facts. The principles and branches of Islam too have been target of the men in power and lost their original axis. Previous chapters contain such notes at various places. The readers are requested in this context to consult the critical work of great scholars of Islamic history. Brief explanations of some connected topics are being presented.

## WISDOM OF CONGREGATION

Congregation has a central place in *Qeyam-e-Salat*. The wisdom inherent in its establishment lies in congregation itself. It is the center of the social reformation. Paths for service to humanity originate from it. What a pity it is, that it has been rendered into a ritual. As a result, all the routs leading to human development are lying deserted and no one is seen treading over them. That is why the humanity buildup or human serving passion has lost its glimmer.

## WISDOM IN SERVICE TO HUMANITY

Sheikh Sa'di the famous Persian poet says, "children of Adam are like organs of a body' All of them are connected with each other like the organs of the body. If one organ is hurt, whole body feels the pain. The poet wants to tell that in a



human society, if even one individual is suffering the whole society should become restless and get united to seek remedy for its pains. It is a confirmed fact that the happiness of an individual may be measured by the degree of attachment he has with society, and how much social he is. To be sociable is to be at home with others and be ever anxious to help them.

The experts in psychology have found that when a man takes a delicious food or acquires some useful thing, then a specific part of his brain shows positive effects. That very part shows the same effect on helping people in need. That is to say that helping others is instinctive with human nature, and it causes happiness and paves way for human progress. On the contrary, seizing from someone the urge of helping others is seizing happiness from him.

We witness that in this self-centered age, the man of wealth is broken from within, is devitalized, mentally confused and involved in mental depression. This is just because he has withdrawn himself from the demands of the natural order. The voice of his conscience has subdued. The greed to amass wealth and safe guarding it overtook him so much so that the spiritual column of helping others remained empty. Collecting money in the fear of losing it, and remain worried about its safe preservation, disturbs his mental poise. To get rid of his tension and recover his mental peace, he resorts to a number of improper entertainments and drugs. Eventually, he loses the fertility of his life and dips in disgrace. He should have rather kept his spirit alive by serving humanity so that the natural springs of happiness would have kept bubbling in his soul and his life would have been gracefully cheerful.

Allah (God) has placed the urge of serving humanity in human conscience and made it integral part of *Emān* (Faith) so that he derives real happiness and bears fruit. To perpetuate this beneficence, He did not prefer any individual to wander lone. Rather to make it easy, He enjoined that all worships to be made jointly so that the whole society is in know of each



other's problem and feel happy by keeping busy in mutual help programs. A sense of joyful contentment prevails and keeps them happy and the world around, looks fresh and green. How congregational prayers may prove useful for human welfare? An analysis is necessary, which is being offered as follows in an outline form. It would be useful to improve it to cater to the changing needs of time.

## SHAPING AN ORGANIZED SOCIETY

Five-times daily *Salat*, *Juma'h Salat*, *Id-ul-Fitr Salat*, *Iduzzuha Salat*, Fasting, Hajj, and Jihad are all purposeful and essential pillars of Islamic way of life. Performing them in congregation holds a rational and farsighted wisdom. The stress on performing prayers in congregation is meant to make the members of the society exhibit fruitful deeds, to get rid of miseries and to solve problems.

Take the case of the congregational prayers taking place in the mosques, they are definitely being performed, but the purpose for which the congregation was ordered, is not being achieved. They are devoid of purpose. The anti-Islam, Muslim and non Muslim rulers have been successful in serving their own interests by taking the help of Mullaism, in dismissing its real purpose by reducing *Qeyam-e-Salat* to a mere ritual; while the Muslim society has been cut off from its purpose without deriving real benefit from it. Muslims who were to reap its fruits are now in a state of helplessness and humanity at large is deprived of the services Muslims could have offered to it. To quote Mir, the famous Urdu poet, "O the seeking eyes, don't expect guidance from Mullahs, his imperceptions has driven him out of track"

Islam, while keeping one attentive towards Allah (God), devised the congregational *Salat* as a corporate mission of mutual help, so that the downtrodden may not be left unattended nor tyranny inflicts pain upon them. Had the congregational system attained proper currency, the society



would have witnessed order and justice, mutual help and sympathy, trust and confidence and above all the service to human welfare which was its original mission. All these would have prevailed in Muslim society. Discrimination between rich and poor, black and white, elevated and depressed would have disappeared. Superiority and brags would have dissipated and acquisition of knowledge to educate and discipline would have become the order of the day. Thus the crops of injustice of the unjust rulers would have parched and vanished.

In congregational prayers Muslims stand in rows behind the one who leads the congregation; pray as a habit without being mindful what it is all about, and go back home thinking that the *Salat* has been duly performed, reward saved, and the paradise is looking forward to receive them. On the contrary they have lost the best opportunity to earn the pleasure of Allah (God) between the time of offering prayer and returning home. It is in this interval from where burst forth the springs of character building and perk up the down trodden humanity; thereby winning the pleasure of Lord. Many issues of the Muslim community may be discussed during this interval like supplying water to areas of scarcity, removing illiteracy, arranging access for higher education, structuring economy based on Islamic orders, delivering Madras's from the dark cells of prejudices and promoting Muslim unity for rebuilding the whole community afresh, doing away with the worldly politics of usurpation, exploitation, replacing it with Islamic order of benevolence.

In this brief interval Muslims can set up meeting with the leader of the prayer and discuss ways and means of eliminating their poverty and helplessness.

To fulfill this task, an enlightened, knowledgeable and devoted Imam is needed who, apart from leading *Salat*, can encourage Muslims to endure the hardship in character building and can gracefully handle the task of setting them on a path of renewed spirit. As all the issues related to Muslim life



are supposed to be addressed from the platform of the mosques, it is vital to have a review about the personality of the Imam who leads the prayer.

## PERSONALITY OF THE IMAM LEADING QEYAM-E-SALAT

Imam of a mosque, who leads *Qeyam-e-Salat* congregation, needs to have a set of attributes to qualify for the position. Most important among them is the ability to guide followers on healthy and rational lines. For an individual who is educated at a *Madrassa*, and serve as Imam in a mosque, it is too difficult for him to act as an unbiased person. A biased person possesses an extremely narrow vision. It cannot be denied that he gets stuck to certain sectarian belief, seeking to divide the community on sectarian lines. Muslim unity lies beyond his thinking. Such an Imam can guide only one among various sects to which he belongs to and that too on unsound lines. For him the useful laws of Islam, having universal significance, stand as bad as the forbidden tree.

If realized with an open heart and mind it becomes clear that it is mandatory for every Muslim to be aware of the purposes attached to a prejudice-free *Deen* (faith). In a prejudice-free faith his vision must be free from the historical cobwebs, in which the rulers in power were found to have purchased public sympathy and favor by the usurped wealth or against the fear of sword and thus distorted the mission of Islam. This trend of the historians namely to mold history, as desired by the contemporary rulers, has opened permanent roads to sectarian differences. It has given way to distortions in all departments of Muslim life too. That is why each *Madrassa* is promoting a different ideology, and the ideology of the original Islam has been messed up beyond recognition. Consequently, the real morality and culture of Islam, being a victim of dispute has fallen to pieces. As the leadership and guidance at the mosques require a man who is free from the flaws and



infirmities given above, he needs be educated and trained in such institutions which can make him a rational, broad minded, and a prejudice-partiality-free scholar. It develops in him a sense of inquisitiveness, enabling him to delve deep into matters of religious and historical significance and find out the real truth of the matter. The seekers of truth, if they are sincere, do find the truth. Islam is a *Deen* (system of life) completely in accord with Nature; the Nature that is contained in human being, which by itself proves helpful in discovering the truth. Nature maintains perfect phenomenon.

This is the responsibility of the Muslim society to keep an eye on such talented children who have religious bent of mind. They must be provided with facilities to help them acquire higher degrees (like PhD) in a field of human behavior, and then facilitate them to study in Islamic academies having various schools of thoughts. After that if they reflect the talent of the leadership free from prejudice and favoritism and show the quality of inviting to the right Islamic morals, they may be considered fit to be placed as Imams of mosque. The basic purpose of this must be unity among the Muslims without which the Muslim *Umma* cannot stand on its own feet. Searching and identifying such talents should be the job of a group comprising brilliant, highly educated and sympathetic intellectuals of the community who are themselves above sectarian bias and are the strong advocates of Muslim unity and believe in remolding the community into new and constructive frame of mind. These enlightened intellectuals can bring forth this move, maintain and supervise it in future as well.

### **VOLUNTEER SQUAD FOR QEYAM-E-SALAT**

After the appointment of a befitting Imam for leading *Qeyam-e-Salat*, a vanguard squad needs to be constituted which should awakens Muslim, and through *Qeyam* pulls them out of the disgraceful pit in which they have fallen down.



If one hundred men come in a mosque for *Salat*, they actually on an average represent a population of 500 to 1000 people among whom they live in. Out of these hundred, the majority being the representative of that population may be expected not to turn away from taking interest in the grievances of the Muslims. They would rather offer their services to this noble cause. As this would be a short-term work without entailing any harm, it would be manageable by them. Out of these the reliable ones or those who are willingly ready to serve this cause without any selfish motive but purely for the pleasure of Allah (God), may be requested to give their names, address, profession, members of their families, their qualifications, phone number etc for making a list. After that, they should be invited on a holiday to participate in a meeting, and a committee be constituted in the chairmanship of the Imam of the mosque and an action plan be prepared.

Care should be taken that the selfish people do not enter into this plan. Among the selected ones relevant reformatory works connected with the population be allotted according to their worth and ability, making them responsible towards their fulfillment. Main areas of work are education, medical treatment, employment, rehabilitation of the poor, rescuing the drug addicts, Job opportunities, business facilities, social and economic matters, matters related with the domestic and married life, moral and legal matters, parenting, game facilities for the children, cleanliness of the localities and other solvable matters which are part of the formation. Participation of the rich and charitable people is important. The learned Imam must be given central place, who after prayers, will keep meeting one or two representatives from time to time and have a report of the reformatory works in progress. At least two general meetings must be held every year so that the common people may be made aware of these activities and may give any suggestion they think useful. Imam's consultation with experts on different modes of life belonging to other localities and



asking about their opinion, from time to time, will be fruitful. One or two meetings of the committee along with these experts are highly desirable so that the community may take advantage of their vision and latest information in their respective fields. One or two psychologists must be made the member of this team. Imam of the mosque should keep on reminding the value of piety in the life of a Muslim, consistently telling them what a reward Allah (God) has for such noble activities which seek to uplift the fallen humanity and that none of these acts are being done to make a show of them.

### **MASJID-E- JUMA' COMMITTEE**

The representatives of the mosques committees of different localities of the city must visit the Imam of Juma' Mosque and arrange meeting with him along with the experts, after the *Juma* Prayer. The agenda of this meeting must be well thought out and based on highly useful projects, problem solving proposals. In the light of the experiences and studies of the committees of a city, new avenues of development should be explored and possible projects should be launched. The Muslim society must be mobilized to get into action and follow these projects. To this end, a 'Think Tank' comprising of high-ranking intellectuals is vital. The *Juma* Committee should select its representative who, together with one or two assistant members, would set up contact with other committees of the city and find ways to solve problems.

### **CITY MOSQUE COMMITTEE**

A centrally placed mosque of the city should be made the venue where all the representatives of different *Jumà* mosques meet at least three or four times a year. Among other important issues the unity among all the sects of the Muslim community and its progress as a whole, must be discussed in detail, and useful suggestions collected. In this meeting the Muslim representing village mosques should also be invited. Resolutions passed in this meeting must be sent to all the



mosque-committees as they are the main centers of the fieldwork. The issues which are beyond the potential of this committee should be forwarded to the national committee whenever its annual session is held.

## NATIONAL MOSQUE COMMITTEE

Two or three meetings of the National Mosque Committee must be held on national level, one of which should be held closer to the season of Hajj pilgrimage. In these meetings, apart from the representatives of the mosques, statesmen, home and foreign ministers, lawyers, businessmen, industrial entrepreneurs, transporters, consultants of different fields, Vice Chancellors of universities, leaders of student organizations etc. should be invited. Here too the presence of a Think-Tank of the Muslim intellectuals is a must.

The role of *Madarass* should also be changed. Like all the academies and learning institutions are engaged in research works, the religious schools must also get into the spirit of research so that, among others, they may undertake a very important research project and that is to trace out the lost free-from-sects original Islam. It is definitely possible for the new set up, as the Imams of Mosques will no more be the bigots by that time as envisaged earlier. This will enable Muslims all over the world to adopt one and the single Islam. In this way the *Madarass* too, will get the right of representation along with universities.

The agenda for the meeting of the National Mosque Committee should be decided by its member in consultation with the Think-Tank after a thorough deliberation. Quick liberation of the Muslim *Umma* from the web spun around it and the actions ensuring its progress have to be the central topic to be addressed. The figures requested to speak in these special meetings must be consulted on phone and be briefed with regard to the topic. The text of their speeches should be requested to be faxed to the committee. To keep the objective



intact these texts should be handed over to the Think-Tank to edit and send back to the committee.

Following are some of the proposals for consideration of the National Mosque Committee:

1. Constitution of a 'Research Council', to trace out the drawbacks, pertaining to each and every mode of life, found in the practice of Muslim *Umma*, and to organize projects to mend them.
2. Muslim organizations of other countries must be informed and explained about the aims and objectives of the Mosque Committee, and they may be requested to join hands. They should be invited to attend the ensuing Hajj Conference.
3. Important matters pending to be solved, related to any Muslim country, considered fit to be discussed in the Hajj Conference, must be well thought out and preserved in writing.
4. Arrangement of necessary means to ensure that every child of the countries must at least obtain a post-graduate degree.
5. Devising ways to provide facilities to the talented boys and girls, to go for a PhD degree.
6. Setting up labs in every nook and corner of the countries.
7. Merging education of *Madrassa* with that of the colleges and universities to ensure the steady progress of a balanced education.
8. Arabic language being a Muslim cultural language should be ensured to be spoken among family members in each and every Muslim house. It must be introduced right from the nursery level so that each and every Muslim becomes conversant with it.



9. Restructuring the concept of Economics and Sociology anew in the light of Quran and *Sunna*.
10. Giving practical shape to mutual cooperation.
11. Setting up reformative jails to put therein the drug-addicts and beggars and take measures to rehabilitate them and make jobs available to them.

Most of the proposals made above may not find favor with the interests of the Colonial powers. Rather, they will never like to see Muslims unity all over the world. It must also be brooded over how to forestall their interference into Muslim affairs. In addition to all these, what is ever more important to consider, is, how to create resources and procure fund and means to translate the vision into reality.

## HAJJ CONFERENCE

During the days of pilgrimage, heads of the Muslim states and well-to-do people must assemble at Mena near Mecca, and join their heads to think over their common problems and difficulties faced by Muslims and the Muslim world. They must specially focus on the causes of decline and virtual slavery, explore means to redeem freedom and start breathing in a fresh and open air and think how to proceed for progress.

The resolutions passed by the National Mosque Committees for the Hajj Conference should now be placed before the executive body of the Hajj Conference for deliberation. Making use of this valuable time of Muslim gathering poured into Mecca from all directions of the world, all aspects of Muslim life namely educational, economic, defense, commerce, academic, investigative, ethical, political, cultural and cooperation, and all other issues connected to these aspects should find their way into serious discussion in this annual gathering each year. And this overall review of Muslim *Umma* to be made in the Hajj Conference must produce effective resolutions and a practical charter of actions to achieve



Islamic unity and universal brotherhood. Next most important thing to be handled in this conference is to make a joint contact with the Muslims engaged in destructive activities and persuade them to give it up and restore to them a more graceful career of dignified living.

In the present age the disgraceful condition of the Muslims has become a sore in our psyche. We must take a serious note of the fact that when any nation withdraws from the field of intellectual and academic competition and is caught into the web of fanatic religious bigotry it is driven into material decline. It is nature's law, in our own observation that the domination is outcome of power, and servility is the result of weakness which means that the mentally and materially weak nations are trapped into slavery in the same proportion as they advance towards insensibility and weakness. As a result, the materially strong and farsighted nations go on prevailing upon their heart and mind with their knowledge and prudent reasoning. Whatever they call truth becomes truth and whatever they call falsehood is regarded false. To whichever direction they like to turn the face of an ignorant and foolish nation, they turn. The present calamity that has fallen upon Muslims is the result of this deteriorated and out-dated leadership which led them to the present plight.

To save the Muslim *Umma* from such a folly and identify appropriate leadership, Imam Ali has already given a guiding principle. The golden principle is: "Identify Truth, you will be able to find out the people of Truth."

To substantiate this vision, there has to be a strong united front which the proposed Hajj Conference should take into its charge, and it must be enforced with full emphasis.

If we care to think, it will be amply clear that the real purpose of the Hajj is that well-to-do Muslims from the *Umma*, while performing the rites of Hajj, must sort out the problems faced by it in a united manner. That is why Hajj is obligatory



only for those to whom Allah (God) has provided effluence and they are in a position to contribute. It is high time that Hajj Conference is instituted and made to succeed.

In the course of performing the Hajj it is repeatedly recite, *Allahi (God)umma Labbaik...* meaning, "O Lord we are here in Thy service." The real purpose and pathos of this expression will be fulfilled only when we shall be anxious to provide a balm for the ailing Muslim *Umma*. The purpose of calling the Muslims to assemble around the center of Unity is the same otherwise it is just a ritual, void of useful purpose.

As this mission of the pilgrimage has been subjected to distortion and allowed to be gradually reduced into mere ritual it would not be easy to reorient it to its original spirit. Hindrance would be put to such efforts by our Mullah and by those under whose servility we are lying crushed. Nevertheless, if the will is strong and intent is sincere and action is ceaseless it can cut through a granite hill. By the grace of Allah (God), the thinkers and administrative leaders of the *Umma* with steadfast steps would untidily make it a success.

To trace out the cause of the present Muslim frigidity, we need to get into its analysis.

## WISDOM INGRAINED IN HUMAN PSYCHOLOGY

Divine Wisdom has its models of human psychology in the words of Qur'an, the life-pattern of the Prophet and of his progeny. To lead a successful life in this world we have the living ideal in the two infallible things, the Holy Book and its active embodiments in the character of the Prophet and his Ahlul Bayt. In a famous Hadith he said: "I am leaving behind two massive things among you, the Book of Allah (God) and my Ahlul Bayt; as long as you will hold both of them together you shall never be misled." (Tirmizi, Vol.v. P.329)

The Book of Allah (God) i.e., Qur'an envelops all that is in Universe, describing the mysterious ingenuity in creation.



Human 'self' (*nafs*) is one of those mysteries and a part of Nature. About this nature Qur'an says: *"This is the Nature made by Allah (God), on which He has created man"* (30: 30)

The description of human nature, his mind and psychology is common in Allah (God)'s address to human being in Qur'an. The instructions and injunctions given to mankind in Qur'an are in perfect conformity to human psychology and the emotional and mental constitution of human being. If human being's psyche or self is taken away, what remains of him is only a lump of flesh and skin. The knowledge is the best asset of man gifted by Allah (God). It is a light with which he can identify each other, and with the same knowledge, human being after identifying his own self can have the understanding (*maarfah*) about Allah (God).

The Prophet's inner most knowledge of Qur'an, his passion for humanity, his character totally based on Qur'an and graced with his high moral values made the Prophet's preaching and propagation leave deep impact on the hearts and minds of the Arabs and non Arabs. And Islam soon became a universal message for the whole mankind to be benefited by it. But those who had no relish of this Allah (God) gifted knowledge were left unenlightened of the religion. They took the help of distortion and defaced the real teachings of Islam and gave way to the yoke of slavery come on Muslim shoulders.

As the relish of psychology has found its mention, an episode from the life of Imam Ali would not be out of place here.

"Someone knocked at the door of Imam Ali. No sooner he heard it than he got up from among his companions, opened the door, found it was a beggar, fulfilled his need, kissed his hands, and came back to his companions, who looked amazed."

Let us analyze the reflective psychology developed into the inner self of the beggar. His impressions are likely to be such:



- I am a beggar and everyone looks at me with a despising look.
- Whenever a man gives a coin to me he drops it on my hand lest his hand should touch mine and get soiled.
- The Imam fulfilled the need of a despicable man like me and also kissed my hand...why?
- Oh! How ashamed I am of myself. I must have been first to kiss his hands.
- How strange he considered me worth respecting. Am I really worth it? "

The up grading reactions of these impressions on the mind of the beggar are:

- The Imam did not treat me like a petty beggar, I am not petty! After all I am also a human being.
- I will develop high esteem in me and will become a man of respect before my next visit to him.
- I shall make efforts to attain a position for myself.
- Nothing can stop me now from improving my status. I shall face all obstacles. Inferiority complex had enveloped me. Imam has made my meek heart beat with the courage of a lion. I will consult him, follow him and leave nothing to change my lot with a ceaseless struggle. I will become his best follower.

The companions who were sitting with the Imam must have gathered some impressions from the incident. These are:

- As Imam was busy talking to the companions he could have asked any one of us to see who had called at untimely? The untimely interruption of the beggar did not stir any anger in him, even in the least. He himself rose and attended the caller. Had one of us been in his place we would not have got up ourselves. We would



rather have sent some slave.

- How strange!! He regarded the beggar so respectable and gave him such honor as to kiss his hands. The Imam did not even mention to us that, "Look my behavior with the poor is so polite!" He attached no value to his humility, love and respect to a beggar. He did look concerned. May be he was worried for the pitiable lot of the beggars.
- The Imam was dressed in the simplest of dress. We felt ashamed of our sitting before him in the most ostentatious dresses.
- Such incidents are worth learning lesson from and these carry moment rich for our thought. They teach us that we should not talk to our servants or subordinates in an overbearing tone. We should be polite and respectful even to our wives and children and that we should give up ostentatious show off to others.

## CAUSES OF MENTAL STRAIN

It is generally said that the bloodshed, moral depravity, social disorder and poor economic conditions etc. come into existence because of the mental strain and depression and it is not easy to remove them from human nature. The fact is that there are many other causes of mental strain and it is not, that the above mentioned evils which are learned from the social environment cannot be eliminated. The root cause of these evils is self-seeking, self-adoring and self-serving which is traceable in the selfish and wrong upbringing of the child in the harmful environment in which his early childhood is left to develop.

Reasonable upbringing, healthy education and smooth conduct of life are such effective means, which can rescue millions of the innocent lives from the infliction of war, strife and bloodshed. Centuries before, the divinely appointed Prophets, Messengers together with the Last Prophet and his



holy progeny have been giving practical solutions to the problems related with human plight. This is our wretchedness that we have kept ourselves away from this munificence and mercy of our Lord, the Great and the Glorious. We never cared to be enlightened with the revealed Light sent by Allah (God) for our guidance and uplift. There are numerous goals of human advancement treasured in the Divine Wisdom.

*"And were it not for the grace and mercy of Allah (God) on you, not one of you would ever have been pure: but Allah (God) doth purify whom He pleases..."* (Qur'an, 24: 21) This verse points out to the great wisdom in being closer to the Allah (God)'s Mercy available in His Books and Messengers. The "Mercy of Allah (God)" has to do with the hidden potential of man's inner spirit lodged in his conscience (*nafs e laowania*), i.e., purity of heart is in his genes which keep him stopping from evil deeds. But one, who ignores its directions, allows his conscience to be squeezed with evil, gets involved in evil deeds. However, those whom Allah (God) has purified and sent to guide us, we must take guidance from them, so as to keep away from vices and a society free from oppression and injustice is developed. It is only with these Imams that we can keep our conscience alive and vibrant. *Qeyam-e-Salat*, exhorts that we take guidance from these infallible personalities, (provided we understand and reflect, what we recite). The essence of all prayers is this prayer given in the very first chapter of the holy Quran.

*"Guide us to the path of those Thy hath blessed with Ne'mah (knowledge and purity)." (Qur'an, 1:7)*

If we cast a sight around us we can clearly see that the order Allah (God) has enforced on his creatures like plants and animal etc. a natural urge or instinct of help, service to each other, sympathy, open-heartedness, friendliness, kindness, selflessness, well wishing, humility, regard, service, peace and poise etc. Whereas, having equipped the human being with reason and knowledge, Allah (God) has allowed him autonomy, after providing protection through the dictates of



his conscience.

Keeping His instructions in full harmony with the nature of human being is an immense Sagacity of Allah (God) and His great favor to man. This means that if our actions are distanced from the Divine instructions, we will be furthered from the harmony rampant in vast nature and thus our conscience that serves as our guards will disagree and oppose the displaced temperament. As a result of this conflict between man and conscience, mental tension will erupt, which is the root cause of different sorts of mental diseases and tyrannical behaviors. On this account, world will become, un-livable miserable cage and the life hereafter will also be doomed.

Psychology or knowledge of human behavior along with understanding one's own self helps understand Qur'an and the life of the Prophet. This makes devotion and worship (life in submission to the rules of Allah (God) only) easy. Getting informed with the wisdom hidden in them, one can strike the highest altitude of moral life. Its help may be taken to restore humanity and to reshape Islam.

## **WISDOM IN FEARING**

We have just seen how defying obedience to Allah (God) leads one to the depravity in the life hereafter. This fact can also not be denied that Allah (God) has based this world on His Mercy. One may infer from this that fearing Allah (God) does not match with His Mercy. But the importance given to fearing Allah (God) must have some profound wisdom as well

Both these factors seem to be correct in their own capacity. Firstly, the man who obeys and follows the rules of Allah (God) will definitely attain His mercy; he needs not to worry. On the contrary, his disobedience can never entitle him to His pleasure or His mercy. This way, meaning of Allah (God)'s fear turns out to be that one must keep himself warning constantly to lead a life saved of blemish so as to make him entitled for the mercy of Allah (God).



Usually people get involved into evils by seeing others do evil things. If we keep ourselves abreast with this caution, we will save our right to Allah (God)'s mercy and also save the right of others from being harmed.

Since the social environment is largely immoral, corrupt and devilish, there are chances for a man to be misled. To keep protected from this menace, a constant remembrance of Allah (God) has a great wisdom in it. As a safeguard for such situations there are certain Qur'anic words and expressions, which, if frequently recited in with their meanings in mind melt the heart. The aroused emotions produce tremendous spiritual effect which guarantees nearness to Allah (God). Their elucidation will be given in detail in the chapter on Words Recited in *Qeyam-e-Salat*. Here they have been briefly explained.

1. On every occasion one comes across an amazing thing or event or feels Greatness or Glory of Allah (God), one should say *Allahu (God)--Akbar* (Allah (God) is Great, He alone is independent. All else, are absolutely dependent on Him.) We must have an overview of our birth, period of feebleness in infancy, powerful youth, our infirmity of old age and finally helpless entry into grave. All this demands that we realize His greatness and our total dependence on His Mercy. It is wise, therefore, that we obey Him, follow his commands and cultivate humility in nature and cut away from egoistic pride.
2. Before commencing on any act one should say, *Bismillahirrahmanirrahim*. (In this world Allah (God)'s mercy (*Rahman*) is available to everyone provided, our deeds were in accordance with His dictates. His mercy (*Rahim*) will be available in the eternal world. It warrants that we keep on judging our deeds, based on Qur'an and *Sunna*.)
3. If heart gets inclined towards sin, one should say *Maaliki-*



*e-Yaumiddin*. (The freedom of will we enjoy here, like ruling unjustly over others etc., will cease to be enjoyed on the Day of Judgment. One will have no place to escape to, nor power to run away. Allah (God)'s Justice will be nothing short of justice. Man will be in a state of utter helplessness. The Hell fire will be in full view before him. So remembering the Lord of the Day of Judgment will develop scare in our heart, making us stay away from sins.)

4. On accomplishing any virtuous deed, or feeling like to express thanks to Allah (God), one should say *Alhamdu Lillah*. (Expressing gratitude is among the higher human qualities. As Allah (God) is the highest benefactor so one must humble his heart to Him. With overwhelming sense of thankfulness to him say, "O'Lord! I abstain from boasting and thank Thee with humility. I follow the path shown by Thee, and worship none but Thee.")
5. While having a view of Allah (God)'s sacred unlimited creation or describing His holy laws of Guidance, one should say, *Subhan-Allah (Prayes to God)*. (The beauty and wonder of His creation must deeply impress the heart and mind of a person and make him articulate with His Glory by professing, "O Lord in every bit of Thy creation there is a visible poise, purity and balance. I obey Thy orders keeping its purity in mind, as Thy humble servant, for Thee alone deserves to be worshiped.")
6. When the holy reference of Muhammad and his holy progeny is made or their virtues are being celebrated, one should say, *Allahumma Swalle Ala Mohamad wa Aale Mohammad*. (Muhammad and his family) are the paragon of perfection in all human virtues. Divine attributes are radiated from them. Knowledge of their excellence and their distinct status is the soul of *Eman* (Faith). Allah (God) must be thanked to have given us



infallible guides. Allah (God) must be prayed to shower His blessings on them and favor us with His Grace to follow them to be able to serve humanity with love and righteousness as they have served it with Truth and Justice). When all the Muslims will have the same pattern of thought and action as those of these pious luminaries, earth, by itself, will look like Heavens.

It is of no use to recite these words without reflecting and knowing their meaning and import. Instructions implied in these words call for reasoning which could transform ones deeds into decorous practice. It is rather a kind of self deception. No benefit will ever come out of it. Only good deeds and proper conduct can earn Allah (God)'s pleasure. Reward with Allah (God) is for good deeds only.

It is essential that children be trained on these lines, right from the very early age; dealing with them utmost best with love and understanding, leaving aside threatening shouts, but with love, affection and appealing tone. As they progress towards maturity, more and more explanation of these words should be imparted to them on a regular basis.

The fast paces with which the material world is making progress and the scientific wisdom is at work, Muslims will have to overtake it by a few steps ahead otherwise they will be thrown into oblivion (as they are at the moment). To recover the lost ground, they will have to develop a thirst for knowledge, for getting into discoveries with a fast speed. Piety and moral purity too will have to be combined with such learning.

After understanding the wisdom inherent in *Qeyam-e-Salat*, an effort will be made in the next chapter to find out the insight or mechanism at work in *Qeyam* (establishment) of the prayer (*Salat*). Hope it will help infuse spirit in our slumbering state of life.



# 4

## CHAPTER FOUR

### QEYAM--ESTABLISHMENT

*"They are those who, if we establish them on the earth, will promote Qeyam-e-Salat." (Qur'an, 22: 41)*

*"Keep up Qeyam-e-Salat, and be not among the polytheists." (Qur'an, 30:31)*

*"We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of right and wrong) that men may Qeyam justice." (Qur'an, 57: 25)*



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Extensive meanings of *Qeyam* based on the Qur'anic verses are available in *Qaamusul-Quran*, Vol.vi, pp 47 to 53. Apart from the literal meaning of the word *Qeyam* to stand up the other meanings worth mentioning are: to resolve, to honor, to take a stand for righteousness, to keep face towards *Deen* (to hold fast *Deen*) like a dutiful servant, to be steadfast, to maintain guardianship, to adhere to justice, to reform, to ensure protection, and to stick to uprightness etc.

The essence of all these meanings is to stand firmly against falsehood or non-Truth and make work for the welfare of human being. This is the path of Truth. Adopting the path of Satan is to submit to a power other than Allah (God), which falls in the category of *Shirk* or polytheism.

*Qeyam-e-Salat* or performance of one's duties towards human being is an act that while carrying out such duties one remodels his own-self and become real Allah (God)'s servant. It protects him from influences of evil forces, and keeps him on the path of Allah (God) as a successful wayfarer on the journey to hereafter

The core purpose of *Qeyam-e-Salat* comes into play when the society has been vitiated and thrown into disorder and that is to get truly engaged in restoring the academic, religious, social, economic, cultural and moral aspects of life, which are vital for a respectable human society.



The partaker in this collective campaign is a faithful soldier who abides by the dictates of Qur'an, the Messenger and his progeny, his heart brims with love and compassion, and he is a well-wisher of all including his enemy both in war and peace, has no ill will against others nor revengeful in nature. He hates and abstains from disruption, cruelty, prejudice, egoism, nationalism, greed of power and dominion. He tries to uproot the class-based society and promote equality and justice. He adopts lofty morals and helps the disgraced in becoming honorable, and weaker to emerge stronger. He is always prepared to serve humanity wholeheartedly.

In spite of the fact that in his effort to maintain these, he gets caught up with pain and trouble, never gives in but patiently faces it and continues humbly with his mission. Along with his efforts to keep aloft his rational, intellectual and economic levels, he persists on delivering others also from ignorance, folly and poverty. He never shakes off the hope of winning his objective with peace and reconciliation. Accordingly, it becomes evident that "Fortifying Truth and uprooting Falsehood" is the goal of *Qeyam*.

The 25<sup>th</sup> verse of *Al-Hadid*, the 57<sup>th</sup> Chapter of Qur'an, clearly underlines that the *Qeyam* is meant to maintain justice and impartiality in society, according to the guidelines given by Allah (God). Every age has been in need of *Qeyam*. World history has pointed out in bold letters that no age has been free from subversion and oppression of the arrogant rulers. Quran also supports this historical finding.

To avert these, Allah (God)-sent Prophets, Messengers and the Divine Guides (Imams) have been braving dangers to their life, and have also been encouraging people to *Qeyam*. Besides, it is also a natural phenomenon that when injustice approaches climax, one involuntarily rushes forth to challenge it and bursts as a rebellion against it.

All verses of Quran dealing with *Qeyam-e-Salat* hold a firm



and open tone without any ambiguity and also make it also clear that *Qeyam-e-Salat* is a collective and corporate duty. Some of these verses are: 30:31, 24: 56, 22: 78, 2: 83-110, 14: 31, 73: 20, and 98: 5 etc.

### **SALAT--A DIVINE INSTITUTE FOR ESTABLISHING QEYAM**

*Salat* in itself is a stable divine institution, devised to provide training for *Qeyam*. It imparts lessons, five times a day, to enable the lovers of Islam to keep on rooting out injustice and tyranny from the surface of earth.

This active school, however, fell into the hands of such people who were allies to the arrogant tyrants. They pulled out its revolutionary spirit and converted it into a sheer ritual. Now it is just a custom habitually performed five times a day robbed of its real purpose. This way *Qeyam-e-Salat* lost its value and potential.

### **MUSLIMS AN INTERMEDIARY NATION**

Imam Ali, the commander of faithful, prays to Allah (God): "O the object of my worship! Bestow glow to my exterior with Thy obedience, my interior with Thy love, my heart with Thy knowledge, my soul with the vision of Thy Omnipotent Beauty, and the innermost of my heart with Thy ever inspiring Presence."

Look at this beautiful and extraordinary prayer of Imam Ali studded with jewels. No one else bears a capability to give expression to his confession about rapture towards Allah (God). What an outpouring of self-effacement of a servant in worship, overwhelmed with an absolute ecstasy in total submission to his real Lord. If given to think closely, this prayer will appear to be the exegesis of that verse of Quran in which Muslim nation has been called *Ummat-e-Wast* or the intermediary nation. That is the nation, which loves poise and order, fully devoted to Almighty Allah (God) with complete transparency.



In Qur'an, Allah (God) says on oath of eight signs: *"Surely he succeeded who purified his self and he failed who corrupted it."* (91:9-10)

In brief this is an invitation to human being to keep a constant vigilance on his own self, whether his actions are in conformity with the commandments of Allah (God) and with His Messenger or not. He must seek the Will of Allah (God) while remaining attentive towards Him. To win the pleasure of Allah (God) requires a true and sincere adherence and persistence to righteous acts. One can find righteous acts explained in many places in Qur'an. In one famous verse it says: *"It is not righteousness that you turn your faces towards East or West; But righteousness is to believe in Allah (God) and the Last Day, and the Angels, and The Book, and the Messengers; And to spend your substance out of love to Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and to practice regular charity; To fulfill the contracts you have made; And to be firm and patient in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of Truth, those who fear Allah (God)."* (2: 177)

The substance of the verse is that:

*Qeyam* means love for Him by earning the pleasure of Allah (God), by making collective sacrifices on the path of Allah (God), by fulfilling the promises made in deals/contracts with others with patient and courtesy;

*Qeyam* means propagating and popularizing Islam as a religion of peace and accord (reconciliation) which does not like to see the humanity, irrespective of caste and creed, crushed at the hands of the oppressors.

We observe in our daily life that none of the individuals of the world are equal in any of their capacities except humanity. Everyone has a distinct uniqueness in thinking, intellect, reasoning, psychology and living. The psyche, the inner disposition and outer qualities vary from person to person to



the extent that even the capacity of fulfilling the needs of one's own self and or others, varies according to individual capabilities.

In a collective social set up, the problem is not of fulfilling the needs of individuals but how to strike a balance in the midst of the total needs of whole society? Given that the exploitation and violation of rights are on the run in this world, what sort of social network of needs be introduced which may work to safeguard the needs of all individuals? This is the juncture where the *Qeyam* or establishing a campaign and setting up a social revolution becomes indispensable

To this effect let us see what solution Islam has to impart. A famous Hadith (Prophet's words) says: "Do not raise the walls of your house higher than that of your neighbor." This Hadith is the standard bearer of the greatness of Islamic brotherhood. This seeks the Muslims to extend their hands of compassion and love to their neighbors irrespective of their religious faiths. Thus it encompasses the entire human world and becomes a powerful source of unity and cooperation by linking up the diverse chains of humanity into a corporate human family.

The word 'wall' in Hadith is not only literal in meaning but symbolical, pointing to an extensive universal brotherhood. In fact this Hadith envelops an endless vastness of economic justice of Islam together with the moral beauty and a deep concern for unity. It is not confined to Muslims only but implies the entire humanity without any discrimination of faith and religion. Its aims at mutual cooperation, which embraces all activities like providing livelihood, health, home, and setting up other social, intellectual, spiritual and cultural activities. This way comes forth a society free from hunger, poverty, disease, helplessness, injustice and immorality and the humanity is saved from the sobs of misery.

Another Hadith says, "One who gets up in the morning without resolving to help his fellow Muslim, is not a Muslim."



This Hadith too, supports the Hadith quoted before. Quite possible it is that with the passage of time, in place of human being the word Muslim might have occurred. The purpose, however, is to keep one mentally attentive towards the general welfare of humanity. That is, whatever a person does should be done keeping in mind the welfare of humanity.

A tradition has been narrated about the Prophet's daughter, Fatima Zehra which goes as follows:

"Imam Hassan saw his mother praying to Allah (God), and found that whatever she prays for was for others. He asked her, "Noble mother! You pray only for others and nothing for yourself?" She replied, "My dear son! Others come first and self comes later."

This makes it evident that not only Fatima, the purest of all ladies, but every member of the holy infallible Ahlul Bayt were anxious about the well-being of others. They would think about the good of others ahead of themselves. Giving preference to others over one's own self is such self-effacing nobility which elevates man to the highest point of humanity. This is such a unique thinking which binds every individual of human species with love and sympathy like the beads of a rosary and makes this earth look like Heaven, as if Adam regained his lost paradise. These are the manners of executing *Qeyam* which we have received from the doorsteps of Muhammad and Aal-e-Muhammad. An episode is worth quoting here. A woman, while passing through a lane, is surprised to find the Prophet sitting on bare earthen floor of a room. She asked him why he was sitting on soil. He replied: "Who could be a humbler slave to Allah (God), than me?"

The woman was expecting material grandeur about Prophet, so she was surprised to find him sitting on soil. In her opinion the prophet was supposed to sit on a splendid and exalted throne. Prophet's reply threw to dust the grandeur of wealth, boasting, pride of status and self-seeking glory. Like a



humble servant of Allah (God) binding himself with soil, he elevated the merits of humility and fear of Allah (God) (the *khoshu wo khuzo*). This humility of the Prophet became a living model for his followers. The Prophet took pride in sitting on soil, which is hated a place for an ordinary poor person to sit, and from there he made plans to serve the poor who live in misery. If he wins their hearts by living an utterly simple life and feels elevated in saying "I am the humblest of the humble servants of Allah (God)", then what would be the place of those living in the majestic palaces and sky-scrappers. World has seen with its own eyes the outcome of Pharaoh against Moses.

In this highly advanced age when technology is touching the sky and material comforts are in abundance, the poor are still living in misery, illiteracy and want of education is their lot. The heartless affluent world, drenched in luxurious life does not even feel for a moment the hunger and pangs of the groaning poor. What is their moral obligation? Their duty is to *Qeyam*, for the cause of humanity and for this they have to make efforts to:

1. Efface their ego if they want to achieve what they wish.
2. Strive to acquire higher knowledge so that the realities about human being become clear.
3. Make others and own self a reflective thinker, part with the surplus out of hard-earned money for uplift of the poor.

This was the wish of the Holy Prophet. If we take him to be our guide, follow him otherwise the Satan is already being followed by the multitude.

We know that the Prophet was offered many allurements to leave his mission of propagating Islam, but as it was utterly against the obedience of Allah (God), he discarded riches, nor accepted the offer to lead a comfortable life. Despite constraints and afflicts he continued with the mission he was sent for. He



never uttered even so much as oh! in taking unbearable pains on his way to his duty. Instead he would pray for those who stoned him and tortured him and called names to him. Just one sentence came from his heart to his tongue namely 'who could be a slave to Allah (God) humbler than me' and it turned into (*Qeyam*) a revolution against the oppressors and unjust forces of the society.

## ECONOMICS SYSTEM OF ISLAM

The economic systems current in this world are the systems of grabbing the possessions of others and are capitalistic in nature in one form or the other. To cripple the poor nations, aid is provided with heavy weight of interest. The people of the third world, majority of which are from Muslim nations, are lying squeezed under heavy debt. This system of 'aid' has been so framed that the countries under heavy debt could never be in a capacity to pay it off. They can have no way except to become virtual slaves of the capitalistic powers, and to remain underdeveloped, become their perpetual lot. The economic system of Islam dictates that taking interest on debts is unlawful because this interest is the root cause of destitution. The real motive and basic goal of Islamic 'aid' is to share the surplus wealth among the humanity in need. Qur'an guides: "*O Messenger, they ask you how much they are to spend in the path of Allah (God), say what is left over after fulfilling your need.*" (2: 219)

We should not forget that whatever wealth we have, is really that of Allah (God). We have earned it with the knowledge, brain and physical power, all given by Allah (God). This means that like endless count of things given by the Lord to be used, the wealth too is His gift to human being. The only right we have to spend is in accordance with the directives of our Lord and Master. Qur'an exhorts: "*O you who believe, spend out of the (bounties) We have provided for you, (on the path of Allah (God)) before the Day comes when no bargaining will avail, nor*



*friendship nor intercession. Those who reject Faith--they are the wrong doers."* (2:254)

Instead of having the iron safe ever bulging with money, if it is spent on the welfare of the mass, through an intelligent planning, on their education, on providing opportunities to them for research work, their backwardness may turn into progress. The improved working of each individual will bring forth a happy and prosperous society.

To fulfill this will of the Lord requires Qeyam or social mobilization because the society does not know this way of social sharing. The Most Merciful Allah (God) creates brilliant minds so that they join their heads and find out ways to deliver humanity from ignorance, carelessness and imprudence. If they don't use their sharp brains gifted by Allah (God) in accordance with His Will and behave irresponsibly and remain sitting idle, they cannot save their neck from Hell fire. The only way to save their soul is to (Qeyam) rise for this Divine Will and earns His pleasure.

### **QEYAM-E-IMAM HUSAIN**

When Imam Husain and his whole family was besieged, along with his kin and companions at the field of Karbala he had told in his address: "I have come out to Qeyam (rising of Imam Husain against injustice) for reforming the followers of the Prophet, my maternal grandfather, as these people are in a wretched state under the despotic rule."

All prophets came out to Qeyam (rise) against the arrogant and tyrant rulers of their time. The Qeyam of Imam Husain was to protect the mission of Qur'an in keeping with the rising of Noah, Abraham, Moses, Jesus, the last Messenger, and all other prophets who rose against oppression and injustice. Imam Husain's Qeyam or rising gave a new lease of life to Islam, which was sought to be destroyed and wiped out by the Umayyad dynasty.



Qeyam stands for human reformation and promotion of righteous conduct. Even if one has to sacrifice one's life for this purpose, it is not wasted; instead it becomes eternal and attains the status of martyrdom. Those who see the oppressor wield injustice on the weaker masses and choose to sit quietly unmoved they fall in the category of the oppressors. As a result of their silence against tyranny, escape from the wrath of Allah (God) would be impossible. Even in this world they are found to have been visited by calamities at one time or the other.

### **RITE OF AASHURAH (SHOUHDA-E-KARBLA MARTYRDOM DAY)**

The purpose of convening Aashurah is to keep alive the mission of Imam Husain. Holding Majalis and taking out processions etc. are meant to disseminate his message from one end of this world to another, which amounts to focus the realities of Islam and to keep the world attentive towards its objectives in which lies the survival and well being of humanity. Do these Majalis or the processions display Seraat-e-Mustaqeem (the straight path of Truth and Righteousness leading to Allah (God)). Karbala is part of the Muslim tradition. Aashurah is the day of renewal of the undertaking to up keep courage and fortitude required in sacrifice. Where the spirit of Aashurah is active and one who commemorates it, wasting his time, money, speeches and pen, would be stirred with the feeling of sacrifice, the Qeyam would serve the oppressed humanity. This would attain nearness to Allah (God). And the real teachings of Islam will take root into his heart and mind and he will be able to mold himself in the matrix of Islam.

Through, recitation of elegiac lines, beating of chest, mourning and cries support of oppressed should be announced and face of the oppressor be exposed. But hurting the feelings of others must be avoided because it is against the spirit of Qur'an and the Prophet. It generates hatred and disrupts the unity of Umma.



When the purpose is to reform the community by implementing the laws of Islam then such manners must be adopted which ensure love rather than hatred towards it.

These days the way Aashurah is being observed has become largely a sanctuary of lifeless customs in which the main aim of Aashurah is not traceable. It appears that the higher purpose for which Imam Husain had made unparalleled sacrifices has been pulled out and reduced to mere sad chanting of 'Husain, Husain', in tune with the beating of the chest.

If one cares to live as Muslim he will have to observe Majalis and Aashurah based on the teachings of the Imam and help it become the manifestation of his mission. The Imam had stressed in the mission of his martyrdom the need of 'Amr Bil Ma'roof' (enjoining universally recognized virtues) and 'Nahy Anil Munkar' (forbidding universally recognized evils), which covers the entire Islamic teachings, so that people adopt it and make the world a cradle for peace and harmony.

To keep on repeating from the pulpit in Majalis the same historical events, adding spices to them, is not at all beneficial to humanity. It promotes division tearing to pieces the corporate unity of the Muslim Umma, and makes it an easy target of the forces hostile to Islam. It amounts to wasting the hard earned time of the audience. The prevalent trend of propagating Islam, which lacks sincerity in its propagation, is undoing its very purpose. It also defuses the very spirit of the greatest martyrdom. Under the circumstances, it is vital to reform it by eliminating the negative factors. Qeyam for its reorientation becomes imperative.

Imam Ali used the pulpit to address the people. All his lectures recorded in 'Nahjul Balagha' were issued from the same pulpit. They were to reform Muslims and to propagate virtues of Islam. There was not even a trace of creating brawl



or disturbance in the community. His life even before his caliphate was a model of unification among Muslims.

Deliberating seriously about the words and expression prescribed in daily Salat reveals that through Salat we pledge ourselves to Allah (God) that we will undertake sacrifices necessary for protection of oppressed from unjust, and ensure reformation and progress among them through enjoining good and forbidding evil. This is the very Qeyam which is reminded through congregated Salat five times a day in order to saddle us to take this task of social obligation jointly with a revolutionary spirit. That is why we should not allow unity to go out of our hands.

Ulema or the speakers, who deliver polemical and controversial matters from the pulpit cause hurt, generate bias or humiliate a section of people. They actually do not propagate religion. There must be a united campaign (Qeyam) to make them change this attitude. That is why Salat is prescribed to be performed in congregation. It is a source that inspires to rise against social justice. It is greatly helpful in maintaining affairs of Muslims/humanity in proper order. Qeyam and Salat are inseparably related to each other. Islam does not admit fragmentation in its rank and file. Qur'an is witness to it. No such step should be taken which might taint the character of the followers of the Prophet and his pious progeny.

### **RE-APPEARANCE OF IMAM MEHDI (A.T.F.)**

We have to keep our mind always inclined towards that profound and most important Qeyam we are waiting for. This 'awaiting' has become ritualistic like other religious responsibilities we have been mentioning in the foregoing pages. The plotting of the anti Islamic forces has put all the positive aspects of Islam to negative understanding. Invisibility of the Imam is being attributed to severity of his connections with society and having no information about their condition.



The fact is that in each one of Muslim beliefs, there is an inherent spark of mobility and action.

We keep on talking about waiting for Imam's reappearance but are unaware of its meaning and purpose. As soon as his name is mentioned, we stand up as a mark of respect with our hands on our heads. That is all we do about him. While in fact this is a pledge made to the Imam that our heads are ready, no matter, even if we are beheaded, but any carelessness in Qeyam against injustice and oppression is intolerable. Imam-e-Reza used to remember the last Imam calling him as Qayem and whenever he uttered his name he used to stand up and put his hands on his head as a mark of respect and salutation.

## OCCULTATION OF IMAM AND WAITING FOR HIM

The status of Imam is universal. Even in the days of the previous Imams, people were not able to pay a visit to them because in general the rulers would put Imams in jail to keep them away from the eyes of the people. In the case of present Imam it is not correct, what is generally believed, that the Imam is hidden and confined to certain place. He lives right among human society. At times he comes, meets people and helps them. Since we do not recognize him nor are we aware of his personality, he is felt to have been certainly the Imam only when he would disappear after meeting and helping people like a stranger. Because the emergent condition and exigent need for which he would appear is a bolt from the blue and he would help without even so much as waiting to respond to their thanks, proves beyond doubt that he must have been the Imam.

Since it is of foremost importance to Allah (God) to protect the Imam it is demand of the time that he be out of sight. Its prediction in Qur'an has already been made. "They wish to extinguish the light of Allah (God) by the whisper of their mouth; while Allah (God) (as per His scheme) will protect his



light howsoever hurt may be those who reject to have faith." (61:8)

The goal of the Imam, after his appearance, is to restore complete justice and impartiality over the surface of earth as it will have been by then filled with corruption and unlawfulness. Therefore it is the obligation of those who are waiting for him to keep themselves busy in Amr Bil Ma'roof and Nahy Anil Munkar (bidding virtues and forbidding evils) in order to keep alive the war against injustice and make smooth the way for the final crack down on injustice by the Imam.

For tackling any difficult task guidance is needed. The Imam during his shorter as well as longer period of occultation has entrusted the responsibility of guidance to such Ulema, who are faithfully obedient to the Imam and they save their self from evil desires and can protect the religion from dangers so that the Muslim may develop complete faith in these Ulema. As such, it becomes the responsibility of Ulema that they train people how to practice Qeyam on small scales against injustice to an extent that it becomes part of their habit. In our daily prayers we keep on praying Allah (God) to help us in developing the qualities befitting the servants of the Imam. This prayer is meant to help raise an army ready in advance and a smart army should be available when the Imam appears. May it not happen that at the time of the Imam's appearance, those who profess love and attachment to the Imam begin dilly dallying and get confused what to do for want of advance training.

Presently, by making use of Masjid committees discussed earlier, we must keep on checking where people in our society shun from cultivating praiseworthy morals which are adversely effecting the growth of humanity. There are areas where Muslims need to rise to the occasion. In the period of occultation of the Imam, Qeyam or rising does not mean to draw sword for Jihad. Mending some small bad habits which



have permeated in Muslim society is the need of the time. Below is given a cursory list of the areas where Qeyam should come into play to make amends:

- Ignorance and lack of knowledge is the biggest issue Muslims have least been able to control.
- Not using Hijab or lack of modesty or discarding of veil has badly hurt the Islamic sanctity. Immodesty is being encouraged and semi nudity is on the rise. Vagrancy among the youth is growing from which they must be protected.
- Sectarian prejudice is a great hurdle in unity among Muslims. Prejudice has its basis in concocted history, which pulls out people from real religion. This irreligiousness traps them into so called modernism, which makes them bear the yoke of slavery.
- Lack of faith and irreligiousness is spreading as a result of fragmentary attitude of bigots, the evil Ulema who stoke factions among Muslims.
- Drug addiction has claimed many individuals who are a great burden on the community.
- Irrational observance of customs, which have nothing to do with Islam, are followed as show off only and this makes one to spend huge amount of money on them. This amount should be spent on the human welfare.
- Acts of terrorism have blocked the progress of the Muslim community. People must get rid of it. During the Islamic revolution of Iran, it may be of interest to note, people did not resort to terrorist acts but they had confronted the army with full force. This unbelievable courage was the product of the consistent training of the sincere Ulema for years. Shah, the ally of



the imperialism, had no alternative except to escape for life, defeated and disgraced. The world was amazed and wondered where this fortitude had come from?

- Humanity must be saved from oppressive and unjust elements of the society.

- The poor sections of the society must be looked after and uplifted to make them stand on their own feet. Qeyam and Salat are inseparable from each other. Salat is the source of power for Qeyam i.e., executing the social and moral reformation.

How does Qeyam derive its power from its source? It is the words and expression recited in the Salat which supply the power. These expressions (kalemaat) have the power of the "Ineffable Words" (Ism-e-Aazam). When we dive deep into its spiritual current flowing into them the ocean like vast surging power would be found ready in attendance. These words have a tremendous potential to set one into motion. However, we can make use of these words only when we study thoroughly Qur'an and genuine traditions (Ahadith) on a regular basis.

Please see the chapter on the Words of the Salat where some light has been shed on these words which, it is hoped will prove helpful in realizing the significance of Qeyam and in making one inclined towards it.

As has been stated earlier we should practice Qeyam-e-Salat along with our children so that they observe us performing it and believe that its performance is compulsory and usual way of life. This will inculcate in them the feeling of being active in the field of human welfare and by the time they reach to their adulthood, this cause would have so firmly studded in their mind that they will never turn away from it. Next chapter details with the reasons why and how Qyam-e-Salat was displaced from its conspicuous position while it was the most powerful tool in the hands of Muslims.



# 5

## CHAPTER FIVE

### **DISTORTIONS IN MEANINGS AND TEXT TAHREEFAT**

“Then woe to those who write the Book with their own hands and they say; ‘This is from Allah (God)’ to trade with it for a miserable price. Woe to them for what their hands do write, and for the gain they make thereby.” (2:79) (Al-Qur’an)







# CHAPTER FIVE

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"Then woe to those who write the Book with their own hands and they say; 'This is from Allah (God)' to trade with it for a miserable price. Woe to them for what their hands do write, and for the gain they make thereby." (2:79)

The onslaught and influence of distortions made in the meaning and tampering of religious texts have been so serious a matter that the 'True, Divine Religion' was placed next to those religions whose original forms have long been mutilated. So it is high time that a cursory survey of these distortions is made. These distortions have given occasion to the arrogant and self-centered minds to mislead the true monotheists and have grip over them. The worldwide overwhelming power of Islam was witnessed during lifetime of the Prophet. Within a short period, the religion of Allah (God) captivated human hearts, spread in Arabia and went past the Arab territory, carrying its blessings into extensive lands without much resistance and warring strife. In response to his rational call, the people broke down the stone and wooden idols made with their own hands and laid their hearts and minds in submission to One Mighty and Merciful Lord. Holding the torch of love and brotherhood, they set on the positive paths of progress. The plight in which the people in general and the Muslim Umma in particular are trapped, as has been shown in the previous chapters, would not have erupted had the distortions been not indulged by some sharp but devil brains.

### JURISDICTION OF TAHREEF

To displace a thing or idea from its original place in order to change its conduct, purpose and meaning, is called Tahreef. Why Tahreef is attempted? The simple answer to this question is that when an individual or group finds a word or text or an ideology running counter to their interest or mission or



ideology, they feel it harm-full and proceed towards distorting its original status. Even the educated people, who possess weak will power, casting aside fear of Allah (God), get involved into it. The greed to be closer to the ruling authorities pulls them into indulging into this indecorous act.

Beyond doubt, where there is fear of Allah (God), there is no injustice. Together with this fact the tragic irony is that, except for a very short period, fear of Allah (God) could not take root into the hearts of people. As a result of this, the men with ulterior motives and interested in their own cause, kept on initiating distortions at every level of the interpretation of Qur'an, the word of Allah (God) and Ahadith, the word of the Prophet. Using the names of Prophets, Messengers and Imams as shield, deceived the masses and served their interest. Their passion and greed prevailed so much on their self, that in spite of the fact that they knew the horrible fate the bygone tyrants met with, they would not abstain from it. They too let loose their tyranny and left the world empty-handed.

The verse of Quran quoted below is about the Jews who had altered the words of the Divine Book and also distorted the meaning: "Because of their breach of their Covenant, we cursed them and made their hearts grow hard. They change the words from their (right) places and neglected a good part of the message sent to them. You shall always discover treachery in them, except a few of them." (5:13)

Tahreef is an Arabic word. As explained above it literally means deviation or distortion. Let us illustrate it with an example. Suppose you told something to someone, and he tells it to another person. When the other person, comes to you and tells you what he has been told, you say to him, "This is not what I had meant, the significant part has been cut off from it and the one which was of the interest of the first person, has been added at his own will." This is known as Tahreef. In the same way when a written statement in a book is twisted, altering the text or meaning, it is also a Tahreef. If the text is



changed, it is called Tahreef-e-Lafzi or distortion in words and if it is made in the meaning it is known as the Threef-e-Ma'navi. In this book the distortion in meaning has been focused mainly. That is to say that the text was allowed to remain as such but the interpretation was brutally shifted from its original purport and skillfully brought in line with one's own ulterior motive. As the distortions in meaning are made to mislead the masses, it is important to look into various aspects of it so that the masses are kept aware of its implications.

## **DISTORTION IN PROPAGATION**

Currently, propagation (Tabligh) has its enforcement in every field particularly in religion. It is no more a secret that looked from any aspect distortions seem to have its dominance all through. It appears that to serve their own interests, the cunning people have set up a gigantic industry of incorporating distortions into original meanings in propagating the message of Islam (Tabligh), so that edifice of Islam may not stand firmly on its original base. As to Muslims the religion is of foremost importance; it is pre-eminently needed to keep the written or verbal texts of religion absolutely free from distortions so that it find its way into the hearts of the people enabling them to act upon its content correctly, with full confidence. In this way Allah (God) mandates are observed as it deserves, and people are saved from bad deeds.

Apart from it, if we care to think, we will find that books in general, magazines, newspapers, even the conversation of people including the Scriptures revealed to the prophets and messengers in particular are linked with the propagation. The literal meaning of Tabligh is to convey, which covers an extensive area of meaning and may be used to mean different things in different contexts just as to convey some goods like a book to some place.

Tabligh has little to do with material things. "It conveys an idea, or a thought or a message to an individual or a group to



stir heart, soul, and conscience or to kindle emotion to generate a specific feeling etc.” (Shaheed Mutharri)

Distortions have so copiously been made in the propagation of Islam, that if realities about them are exposed, a considerable number of people will not be willing to admit, because they have repeatedly been listening to the distorted versions for so long a period of time that it has got settled into their minds as the only true fact.

### **MERITS OF THE MUBALLIGH (PREACHER)**

In general the Preachers and religious speakers don't make the reformative, ethical subjects to be part of the topic of their speeches. Instead they speak about controversial issues in various style of presentation, causing hatred and anger that blocks ones reflective capacity to find facts, which ultimately activates sectarian division. It is against Islamic point of view of propagation and against the spirit of Muslim unity (Ittehad-e-Muslemeen). It has been the greatest reason why Muslims have not been able to make much headway and lagged behind in the race of academic and other areas of progress.

When the objective is to propagate the laws laid down in Shariah, then whatever a mode is adopted must be strictly in its conformity to and not violate its sanctity. This could be achieved in the following manner:

Focus on the objective, before arranging the introduction and elaboration of the subject matter of one's speech.

Adopt simplicity in expression to communicate the message clearly.

Apart from the communicative merits, the content and presentation of the speech must be psychologically so strong as to attract the audience and leave deeper impression on their hearts and mind; and that they do not find any difficulty in its adoption in actual practice and make it part of their character.



Personal character of the preacher places great impact. His sweet manners of conveying the message he wants to deliver, charming speeches, knowledge, wisdom, sincerity and other admirable merits all go into making his speeches attractive and bind the audience to listen to. It is essential that people don't become skeptical about him. He must practice what he preaches; for which he must have thorough and clear understanding of religion, Qur'an, Ahadith, Islam and present state and psychological condition of the Muslim Umma; and also that of others. He should know the art of making people grow fond of identifying themselves with the model life-pattern of the Prophet and his Progeny.

He must have an in-depth knowledge of the roots, principles of Islam i.e. faith to be able to use it in inviting the attention of the audience to these distinct principles. He must have a command on the literature of Ahadith to be able to distinguish the genuine Ahadith from the fabricated ones; must possess so high a knowledge on these, as not to stagger in argument and go safe all the way.

It is equally desirable for him to abstain from Ifrat (to allow the use of the prohibited resources) and also from Tafreet (negligence in sticking to religious strictures). This is because every system requires a strong belief and ideological balance to support it and bear the philosophy peculiar to that system, without which the system cannot thrive.

It is utmost important that the preacher be Allah (God) fearing and seeker of Allah (God)'s pleasure. He should neither be a self-admirer nor seeks praise for his knowledge and eloquence. He must meet people with humility and generate fear of Allah (God) and humbleness in them.

Whatever message he intends to convey, must study it thoroughly in advance. All the aspects related with its moral and psychological bearings, and its economic and political implications, must be fully clear to him. He must have an eye



on the purity of means to reach out to that purpose. As for the purity of means, he must also not overlook the demands and constraints of the current time, and while planning his speech, check that no distortions of facts have secretly crept in.

To be saved from lapses in his speech, he must keep seeking Allah (God)'s refuge. The Prophet Moses, notwithstanding the fact that he was a Prophet, he would seek Allah (God)'s refuge from being discouraged in the challenging field of his Divine office, so that he may put Truth into the hearts of people to the extent that they willingly accept it.

### **BURDEN ON AUDIENCE**

The most important point to observe is that Muslims do not allow such preachers and speakers to go to the pulpit who do not furnish their speeches possessing general reformations, and correction in moral attitudes based on religious dictates.

### **DISTORTIONS IN REVEALED SCRIPTURES**

Holy Scriptures revealed before the Qur'an were subjected to distortions by the religious authorities (priests and rabbi) that had dominated church or synagogue and kept exploiting the people from time to time. On the annunciation of the Prophet-hood of Muhammad, the last prophet, Allah (God) the Great was to conclude and complete His religion so He secured Qur'an the last of the revealed Books, from any textual tampering and distortions because this last Book had to last till final Day.

It is an admitted and granted fact that the prophets and messengers sent by Allah (God) are not liable to make error or commit sin. The evident proof of their being infallible is that they never compromised with any tyrant ruler whereas they had to face utmost hardship at their hands. Many of them were stoned to death while many were crucified. Among them were those also who were given special miracles and revealed Books. These Books remained intact during the lifetime of those



prophets to whom they were revealed. But soon after their departure, these Books were either lost or distorted because there was no witness or protector to save them. The miraculous cane of Moses, the original Torah, the original Gospel of Jesus, are no more in view. The then religion of Allah (God) was not concluded during the life span of Moses or Jesus and the Books revealed to them.

Qur'an being related to the completion and finality of Islam endured its wholesomeness, after the departure of the Prophet, for Allah (God) made special arrangements for protecting its text and meaning from tampering and distortions. This special arrangement was the provision of a chain of infallible holy Imams to follow the Prophet without gap. The last of this chain is still in existence and going intact under the protection of Allah (God). These revered, inerrant personalities are its protectors and stand guarantee to its soundness.

In spite of these arrangements, the vicious people in grab of religious scholars wrote commentary on Qur'an, and attempted distortion in interpreting its meaning. The outcome is before us. The single Muslim Umma was so severely hit by these vested scholars that it got divided into seventy three sects. The sectarian bitterness reached to a point where the bloodshed of one sect is believed to ensure paradise for the one who has shed the blood. The spotless moral excellence of the Prophet's character was stained so much on account of these elements that the real face of the Prophet's Sunna was eclipsed.

The Prophet had clearly stated that the Hadith (his Sunna) which does not agree with Qur'an could not be his Hadith. Moreover the Hadith-e-Thaaqalain given below, which is commonly accepted by the scholars of all the sects of Islam and is a powerful tool saving Umma from getting misled and is quite beneficial in holding fast the righteousness, has also been vitiated by the vicious Ulema. The Hadith is as follows: 'I am leaving behind me two monumental things; The Book of Allah



and my Itrat (the infallible chain of my progeny). As long as you hold fast to them, you shall never be led astray."

Apart from the above stated situation non-Arab Muslims are face to face with an additional problem, which is lack of knowledge of Arabic language. It is necessary to have a critical view at this problem because Arabic language is an essential organ for guidance, leading to performance of virtuous deeds. Moreover, the final reward and punishment is also closely connected with it.

## IMPORTANCE OF ARABIC LANGUAGE

Arabic language is sacred to Muslims, as it is the language of the Book of Allah (God). The Prophet was an Arab and Qur'an was sent down among the Arabs in their native language so that they do not face any difficulty in understanding it. Had it been revealed in any other language, the Arabs, soaked as they were in the darkness of ignorance, could have never been able to receive and accept the light of so sound a religion as Islam.

Qur'an and the life pattern of the Prophet based on the Book and the religion of Islam both bestowed by Allah (God) are the original sources of Islamic culture. These are therefore the torches for our Islamic life. The access to all these treasures is Arabic language. That is to say that the Arabic language is the interpreter of the Islamic culture. Only this language can instill the profound imports of Qur'an and Ahadith into the minds of the Muslims.

How can the Muslims who don't know Arabic, can shake off the obligation of learning this language? Any civilization if it has to survive will have to keep its language alive. On the occasion of Hajj how shameful it is, that while conversing with Muslims of different nationalities, one has to take help of English, the language that has nothing to do with Islamic culture. On top of that we feel proud that we know English! It is always a credit to learn many languages, but since Arabic is



the language of the invigorating religion, Islam, it deserves to be learned with top priority.

The Ahadith of the Prophet and all other religious books are in Arabic. To accept the translated versions of these books, would amount to raising false hopes. Languages can only reflect the respective cultures and social life of the lands they were born in. When they are translated in a different language their native souls suffer in the alien frame. Of all the books, the Book of Allah (God) suffers the most in translation. Its translation in Persian, Urdu, Hindi or English etc. can impart only dwindling meanings, and therefore fails to convey its spirit fully and faithfully. If the Muslims are unfamiliar with the Arabic text of Qur'an and Ahadith, it is not possible for them to adhere to religion fully well, nor can they become part of the Islamic civilization.

Qeyam-e-Salat which has been framed to help obtain spiritual proximity to Allah (God) and His pleasure by getting associated with Islam and making one lead a life of Islam is recited in Arabic. If it is accomplished without having appreciation of the soul of the words prescribed in it, the Prayer would not be able to set one on the way to Qeyam (consolidated revolutionary spirit to rise and serve humanity) which is the sole purpose of the prayer (Salat). The wisdom imbedded in it would remain unfolded, and backwardness would continue clinging as Muslim's destiny.

In the sub continent English language was imposed on us. Our children were induced to read the magazines and novels based on a culture, steeped in sensuous, permissive and liberal way of life. The impact of the Western culture on their minds gradually ingrained in them a taste, which was devoid of Islam. Now we are crying in trouble that this has fragmented our family and torn to pieces the stability of our homes.

Learning languages is not bad but before that we must acquire command over the language which has fed our



religious and cultural heritage. This is to make sure that we and our children are fully aware of the merits of our own culture and a foreign and un-Islamic culture does not make any onslaught on it and pull down our entire moral edifice to leave us cut off from our culture itself.

Dr Maurice Boucaili has written a book in French in which he has put to test the Bible and Qur'an on scientific grounds and proved that Qur'an stands to Science far ahead of the Bible. He could reach to his conviction only after getting mastery over Arabic, to be well equipped to think and delve deeper into the core of Arabic expressions in Qur'an.

The purpose of this explanation is to make us aware that, if we have to obtain some benefit from Qur'an, Arabic must be learned fairly well like the above stated research scholar. There is no magic charm in Qur'an that its recitation without understanding and reflecting on its meanings, will pour out its treasure into our hearts, rectify our actions and entitle us for the paradise.

Imam Ali has advised strongly that when Qur'an is recited on any occasion, the intention should be to reflect on the verses so as to understand its meaning, extract instruction from it and translate it into practice.

## **TEACHING AND PROMOTION OF ARABIC**

The easy way of learning Arabic is to open a nursery for small children along with the routine Sunday schools. In this nursery, some native Arab or one who is fully conversant with Arabic, should talk to the children only in Arabic, and play with them using only Arabic. A more effective way would be to bring Arab children to get mixed with them. The children will quickly pick it up and start speaking it fluently in a short period. This practice should continue until the children have grown up and fit to start reciting Qur'an in the regular Sunday school. After that they may well go in for a specialization in Arabic at the College or University levels. It is obligatory on the



trustees of the Sunday/Saturday schools to take step in this direction without any delay.

The misled Muslim is trapped in deviations. Having lost his way, he is wandering with a graceless face, and is defaming Islam. It is imperative that he should try to get rid of this (imposed by vested interest) distorted meaning of a Muslim life and wash out this taint from the sheet of his conduct. Only learning Arabic as a compulsory item of life, giving due sanctity to this language through which our Lord has bestowed us with His guidance for a successful life can help us do this. Compulsory it is for every Muslim to be Arabic speaking.

All the countries where Muslims are in clear majority, if they don't make haste in learning and adopting Arabic which is an indispensable part of the Islamic ethos; if they don't open their eyes to the realities around them, the colonial powers will go on crushing them under their feet, and they will be getting pushed away from their faith farther and farther.

To save children from polluted culture, it is inevitable that Arabic is spoken in families. We must vow, not to converse with our family members, other than in Arabic. Learning Arabic through computer has become very easy. Software teaches through simple conversations. If Arabic is not adopted, families will disintegrate; which has since started. Hence be very careful.

Imam Jafar-e-Sadiq has said: "The right way of recitation (of Qur'an), implies that we think prudent formulation, contemplation, meditation, dive deep into its meaning, gather lessons and take its warnings to get enlightened." (Tafser-e-Ayashi, Usul-e-Kafi)

### **DISTORTION IN MEANINGS (TAHREEF-E-MA'NAVI)**

Qur'an is such an exhaustive Book revealed by Allah (God), that it miraculously encompasses all the aspects of reality about material and spiritual world and the world of



doctrine, Faith and ideology. A deep and faithful reflection in this Book can bring forth solution to every problem we face.

In this age, when other nations are contemplating commute system between planets and other celestial bodies, the narrow minded Mullahs say that it is sufficient to have a look on the words of the holy Qur'an with an eye of reverence, without stirring ones thought and intellect. Only this much entitles a Muslim to the reward paradise which Allah (God) has promised. In this way these mullahs, instead of promoting interest in exploring the mysteries of the stars and solar world, are leading us back to the caves age. They are blocking the road which leads to the treasure buried in Qur'an, the Book of Allah (God), which envelops all the knowledge about this world, and whatever it contains. This can be termed as "Distortion in Meaning" with regard to reciting of Qur'an.

Qeyam-e-Salat', likewise has been confined by the Mullahs, to rising from prostration during the act of saying Salat, only this act of standing fulfills the entire purpose of 'Qeyam. Had it been so why the prayer has not been linked with Quood (Sitting) or other physical actions observed in the prayer? This too is a distortion in meaning. 'Qeyam-e-Salat' is an institution and establishment, which guarantees the prosperity, progress, peace and welfare of humanity as a whole. In the chapter Qeyam an attempt has been made to bring out the subtleties of Qeyam.

Durood Sharif (Swalwat or invoking Blessings of Allah (God) for the Infallibles and our obedience to them): Please find its detailed description in chapter 6. During Majalis and Salat, it is clamored loudly but absent mindedly. In general it is regarded as an invocation about Allah (God)'s mercy for Holy Infallibles only, which is no doubt significant. The Arabic root used in it is Swal which along with other meanings do also mean, 'may we follow'. It is well known, that following the footsteps of the Infallibles is obligatory. Thus full sentence used in Durood may be translated as "O'Allah (God)! Shower Thy



blessings and mercy on Muhammad and his Holy Progeny and help us follow their Footsteps," that is bless us with an urge to follow their guidance. In addition to blessing this is an affirmation or pledge that we follow and will keep following the model set by their lives. In brief it is a pledge to be selflessly serving the cause of human welfare, which is explained in this verse of the holy Qur'an: "By no means shall you attain righteousness unless you give (freely) of that which you love for yourself;" (3:92)

If all the Muslims who invoke blessings for the Divine Guides get set and move on the path shown by them, then the wretched Muslim Umma which has fallen lifeless will gain a fresh lease of life and become the manifestation of strength. But the arrogant rulers never like the masses to grow strong and come at par with them, so the Mullahs who are in connivance with them have reduced the Durood to mere invocation of, either, blessing and mercy on them or their elevation to higher ranks. This is how they masked its main and useful part with a loud, hollow invocation.

When we regard with our heart and soul the Holy Progeny of the Prophet as True divine Guides and feel inclined to follow them, it becomes natural to believe in the highest ranks they are stationed. It is their excellence in humility that they never ever boasted of their ranks. Their infallibility and utter purity is howsoever beyond the reach of our minds yet it is in our interest or right that we keep on receiving mistake-free guidance.

Allah (God) wishes to save His servants, lest they should take a false rout and get ruined. To provide us with such pure Guides bespeaks of His great love and benevolence to mankind. But to artfully displace these Guides from their beneficial, enjoining and, reprimanding part towards ones practical life, and putting them under the custom of loud slogans devoid of their mission, and prevent people from following these luminous Guides, is certainly a 'distortion in



meaning'. It is high time we open our eyes, because it is for the good of the Muslim Umma to adhere to these True Guides so that the sobbing community may revive and emerge again as the responsible vicegerent of Allah (God) on earth and proceed on the highway of progress. This is the real goal and purpose of Durood. Qur'an enjoins us: "O you who believe! Fear Allah (God) and be with those who are truthful (in word and deed)." (9:119)

Tasbeeh-e-Janab-e-Fatima Zehra (Activating affirmations through Sanctifying Allah (God)): Repeating on beads of a rosary Allah (God)-o-Akbar 34 times, Alhamd-o-Lillah 33 times, and Subhan Allah (God) 33 times, is collectively called Tasbeeh-e-Fatima. It was gifted to the Prophet's daughter from Allah (God), which the Prophet had conveyed to his Umma. Keeping oneself attentive towards the meaning and purpose these kalamat (words) contain in its repetition, helps one to become Allah (God)'s most obedient servant. This act, after every Salat, humbles our heart towards Him, purifies our actions, keep us steadfast with Islam by generating awe and fear of His Majesty. It helps keep our eyes fixed on the Day of Judgment, and prepares for self-sacrifice, and induces us towards reformation and well being of the human society.

In this context the 'Distortion of Meaning' gets in when our mind is not wholly attentive to its aim, and we repeat them with a deviated mind. In moments of reciting these sanctifying words meant to set our lives on Islamic teachings; if we submerge our conscious minds into the depth of their meaning, and determine to stick strictly to the purpose inherent in it, only then we can see its miraculous impact on our lives. For further explanation on the purpose of these words please see Chapter 8 where an attempt has been made to elaborate the purpose of each words of Salat.

### **THE GREAT MARTYRDOM OF IMAM HUSAIN.**

Qeyam of Imam Husain along with his kith and choicest



companions was to revive Islam. Injustice and oppression was embodied in a powerful ruler Yazid. Imam Husain chose to lay his life for Truth rather than submit cowardly to the arrogant and unjust power. His martyrdom poured in so much life in the gasping Islam that an everlasting life was restored to it.

To understand Imam Husain's mission in brief, his letter, which he wrote to his brother, Muhammad Bin Hanafia would be of great help. He wrote in his letter: "I am leaving my home, neither to rebel nor to fight a battle, nor to create disturbance, or to be oppressive to anyone, but only to reform the Umma of my maternal grandfather, the Holy Prophet. My objective is to enjoin well known virtues and forbid vices and follow the pattern of my grandfather (Muhammad and my father (Imam Ali))."

This expression of Imam brings to highlight the purpose and goal of his lofty martyrdom. Why did he leave Medina, his home? What was the condition prevailing at that time? The answer is 'for enjoining virtues and forbidding vices' (amr bil maarooif and nahi anil munkir), which guarantees the moral conduct of the community to stand intact. With its help, moral conduct of individuals could be got improved, and the society be saved from heading towards evil character. Imam likes to see the same spirit developed in his lovers also. The text of the letter is a message to the Muslim Umma.

Religious gathering held in the month of Muharram and in other days, draws a number of lovers of Imam towards it. They sit together before a pulpit to listen to the preacher about the model examples; the facts and events of the holy lives of the Prophet and his chaste progeny and their devoted companions. They like to be benefited by the instructions and guidance given by them so as to improve their conduct. They also want to be narrated the cruelties and injustices unleashed on the innocent men, women and children of the Imam so as to be moved at heart and shed tears in sympathy to the oppressed.



And taking benefit of high emotions developed on account of the pathos, resolve, to make Amr Bil Ma'roof and Nahy anil Munkar as the part of their active life and make all sorts of sacrifices in improving the condition of the Muslim Umma.

Barring a few, people in general have started feeling that the pulpit has failed in discharging its duty. The pulpit is not fulfilling its promise to draw attention to the main objective. The speaker or preacher seems busy in making the Imam a controversial personality. Bypassing the main purpose of the pulpit, he has made it the arena of polemics, which gives rise to prejudice and malice. This kind of his lectures, ignite divisions among the Muslim community and at times lead to murder and bloodshed. Religious stand like this is contrary to the stand of the Imam. The Zakir (preacher) must know that he is misleading the simple-minded audience, shifting them from the proper axis of righteousness, for which he will have to face the retribution.

Since such Zakirs (preachers and speakers) do not find related guts in them to narrate (seerat) moral aspects of the Prophet and his progeny's life, have created a taste in the audience to listen to only polemical matters in order to monopolize the pulpit. With this attitude they are cultivating acute prejudice in the audience, and are undoing the great purpose of the lofty martyrdom and gradually damaging the Muslims by weakening their moral fibers.

This is how the Zakirs and those who organize the Majlis become the cause of distortion in the teachings of Imams who were the living voice of Qur'an and the distortion in respect of Qur'an amounts to a haram act (unlawful act). People tainted with this sin are, without exaggeration, carrying a heavy burden on their shoulders. This is against the grain of the higher purpose of 'Great Martyrdom', because this has given way to divisions which has led to bloodshed, murder and counter murder. Bomb blast in mosques and Imam-Bargaahs (mourning places) has become the order of the day. It is worth



fearing the wrath of Allah (God) lest they should be counted guilty of this blood of the Muslim community.

Majalis (Religious Assembly) as Means to Reform: To root out the sinfulness and impiety the Imams had founded a permanent institution of Majalis, particularly during the first ten days of Muharrum. Through this institution, they wished to keep the faithful society pure in character and obedient to religious commands. People may get reformed through it and children and youth may be saved from deviation and distraction.

This simple fact must securely sit in our mind that the real strength and security of a community lies in its meritorious conduct, in which selfishness and false pride acts as a fatal poison. When this strength is secured, one needs fighting weapons only for external threats; it is not needed to suppress the masses. The Iranian revolution is a living proof of the fact that it came into action on the strength of the pulpit, and now it has made Iran stand in the international arena as an indomitable nation.

We should not forget that it was the pulpit from where Imam Ali had delivered the addresses compiled in the form of the book Nahjul Balagha. The pulpit has the power to generate fondness for a chaste conduct, a liking for unity and harmony, an urge to grow knowledge and piety. It can launch a community on exploring new areas of research and discovery; all these noble targets may become easy jobs if the pulpit is not displaced from its proper axis. The personality of the preacher, as such, is of utmost significance. In the later part of this chapter efforts have been made to point out the salient features of a good preacher as it is necessary to look at it from other angles also.

Scope of activities at Imam Bargaahs (place to boost teachings of Imams): After the mosque, the next most important place for preparing the minds for Qeyam (rising for



social reforms) is Imam-Bargaah . Time demands that the range of activities at those places is expanded. They are, at the moment dominated by the majority of the self-serving and polemics-loving preachers. With an eye on their profit they have developed a strong taste in the audience for controversial topics, which they call as Fazail or narration of excellence of the Prophet and his progeny so that their demands may go on mounting. They believe that the polemics about the rights and merits of weak Aal-e-Muhammad is a must as it defends their exalted place. They stick to the topics of controversy no matter even if it causes now and then the murder of Muslims. Those who are to be defended are left undefended!

Popular Zakirs argue that pulpit of the Majlis is not meant for society reformation. To them society reformation is the responsibility of the office of mosques and its pulpit. Is it not contrary to Islamic love, the brotherhood and tolerance? Does it not deliberately incite individuals to hatred and disgust? It is after all the individuals who are made the target of hatred not the Zakirs. This brings us to the misused conception of Tabbarra.

What is Tabarra? It is an Arabic word, which in the current time is the victim of distortion and is being used for reproaching and exciting the feeling of hatred, whereas the word has been used in Qur'an in the sense of being unrelated with, and indifference to any evil. This word also carries a psychological aspect as well. That is, if the description or propagation of something is stopped or left unconcerned, it is removed by itself from the memory after some time. If continued talking about it will remain alive in its place.

This word is also maintained as a part of the Furu'-e-Deen (the branch of religious obligation), so that a person may get himself unrelated with evils and cut off from vice and vicious circles. The word Tawalla, an opposite word to Tabarra, has also been put as a sequel to it. It means to get related to virtue and befriend virtuous characters. This is to say that we should



get rid of the evils with Tabarra, and embrace virtues with Tawalla. Is it not a surprising matter that the Islamic society which was supposed to be the paragon of patience, tolerance, love and fraternity, has been pushed through a distortion of meanings, into hatred, hostility, ill-will, bad blood, malice and murder?

Having realized this, what is required is to allow only such preachers and speakers to go to pulpit who may not make it the arena of a non serious word-sport.

The pulpit is related with the Messenger and his pious progeny. It should not be allowed at all, to be used for transmitting the distorted version of facts, which is haraam or unlawful. Nor such distorted stuffs, which have nothing to do with the purport of Qur'an and Sunna, should be floated in the community. No one should be made fun of, as this is unethical and is not permissible in Qur'an. Message of unity should be extended from the pulpit. Pulpit has been formed to integrate humanity, which should not be deviated. From that no statement disintegrating the community should be entertained. During Ramadhan we recite daily the supplication called Dua-e-Iftetah which contains words prescribed by Imam, we must learn from it. Let us note how it awakens our hearts to unity by quoting from this Dua. It says inter alia: "O Lord the Truth Thou hast shown us, do make us strong enough to bear it, and that which has not yet reached us do make it reach us. O Lord! By means of the knowledge of Imam and love and devotion to him, remove our dispersion and reunite our scattered selves, remove splits from our mutual relationship and change our minority into majority." This is true that at the moment it is not possible to gain access freely to our contemporary Imam, But the rays (brain waves) of his guidance ever exists and pervades the vast space. In this age of self-love and carnal desires, if we shake off these carnal passions and follow the guidelines set by Qur'an and the Prophet and his holy progeny. If we have a firm hold on refined and chaste acts and develop piety, raise the



banner of unity, and go ahead with a will to work for the welfare of humanity, the guidance of the Imam will keep on coming to us. Mosques and the Azakhana are the real fronts for this campaign.

People come to mosque and Azakhana either for Salat or to participate in the Majalis. These gatherings can be exploited in reviving the neglected schemes, connected with teamwork for uplift of the community. With this manpower of these gatherings, a panel of learned intellectuals, in which inclusion of the psychologists is essential, must be constituted. In the chapter on the wisdom of Qeyam-e-Salat, a chart has been given under the congregated Salat. The chart can be put to good use. It is such an urgent matter that to postpone it would be against the Will of Allah (God) and that of His messenger.

Summing up, it can be assumed safely that there is hardly any part left, which the anti Islamic tendencies have not distorted in its meaning and purpose. Let us have a view on some selected areas where distortions have been committed.

## **MUHARRAM PROCESSIONS**

Processions taken out in the month of Muharram should be a manifestation of Qeyam Husaini, prominent among which are the propagation and popularization of Islam, the religion of humanity. These processions should be free from religious bias and sectarian differences. Those who don't believe in the Husaini revolution, their religious figures should not be made the object of verbal caricature, or public condemnation, as it is against the Husaini mission as well as common ethics.

Husaini mission is for the welfare of the whole humanity, so it should invite all the people in Majalis and processions with an open heart, from all religious backgrounds, without discrimination and religious prejudice. Husaini Platform is so expansive and universal that it has the potential to unify the entire humanity. It does not look fair on the part of the lovers of Imam Husain to bar any one from getting benefited by this



mission or deprive him on religious grounds. Husain's martyrdom had universal appeal for the social reformation and salvation for the whole mankind. If this goal of Imam is not taken care of, in our mourning customary, this would go not only against the will of Imam, but also violate the Will of Allah (God).

To achieve this goal, there must be ready-made, well thought out speeches, prepared by enlightened intellectuals to be delivered in Muharram processions. These speeches should carry the message how Islam had come to serve humanity and how precious lives were laid down to uplift the oppressed and how Karbala stands as a floodgate of light to have a full view of Truth and Justice. Contentious things must be gracefully avoided and real Islamic ethics, politics, economics, education, human rights, culture, social justice and universal brotherhood must be focused in an appealing manner. These speeches must also be made available in print, in the form of attractive booklets to be distributed in the public. In addition to this, precious sayings of Imam Husain, wisely selected from his sermons, must be displayed on placards to be carried on stands at different points in the procession. Placards should give the message how, taking hint from the Husaini revolution, we can reform the morbid human society. It must be told how in general the "forbidding against evil and bidding for virtue" is the backbone of social reform to be observed by every member of the society, and how Imam Husain had demonstrated it in his historical revolution.

Nauha (elegiac lines) should also be so composed that it conveys the object of the martyrdom. Nauhas, too in view of the martyrdom, are meant to stir emotions for staying away from distractions and making people stick fully to Islamic code of conduct. This will keep the sanctity of the processions. Singing tunes in Nauhas must be avoided to maintain in them the touching note of elegy.



It is a pity that the mourning customs are being observed devoid of the goals, are against the wishes of the Imam; that is why it has become ineffective. It is, therefore required that those who are at the helm of organizing mourning functions and take pains to do so make necessary amendments and bring it in line with its paramount purpose. They will be counted among those who performed Qeyam to the demands of Husaini revolution for human reform and Allah (God) willing they shall be entitled for an ample reward.

### SHAFaat (INTERCESSION)

Poets and orators sometimes openly contrive and exaggerate in eulogizing the Prophet and his infallible Progeny in Mahafil -e-Milad (assembly celebrating the birth of Prophet or Imam), which crosses the ultimate line of Mumkin (contingent) and infringes the Wajib (mandates). They take it as granted, that this inflated praise would get them the Shafaat (intercession or special favor, atoning sins) of the Prophet and his Household. If they had narrated their excellent seerat, as model of human nobility and by that they had intended to encourage people to imbibe and emulate them and amend their moral, they certainly would have deserved reward. Imam Ali (a.s.) states in Nahjul Balagha: "Keep it in mind that one whose heart holds the Glory and Grandeur of Allah (God), and accepts Allah (God) as absolute provider of the world, in his eyes this vast Universe should shrink to a tiny speck (compared to His Majesty)...Look! Never you talk to me in a fearful tone as is talked before a despotic ruler, nor you try to evade me as one evades the man in rage, nor ever seek to win my favors by flattery...So beware! Never feel inconvenient to say what you think is right and never feel disinclined to advise me if you have something good to advise me." (Address No. 216)

Late Allama Zeeshan Haider Jawadi writes on the margin notes of his Anwarul-Quran (P.46): "Shafaat (intercession) is



not to change the Judgment of Allah (God), nor it is to make Allah (God) pleased with ones un-righteousness. Shafaat is the name of the relationship or affiliation with the virtuous characters, which by itself, is the best way to call towards character building, and that is why the Shafaat is not for the wrongdoers."Certainly, Allama wants to tell that after having acquired thorough knowledge of the lives (seerat) of the Prophet and his pious Progeny, one takes it as torch for his life; one's deeds will naturally get illuminated. His refined deeds will automatically earn Allah (God)'s favor and forgiveness. The love of the sinless lives has been made obligatory only to guarantee the growth of good character.

### **ROZA (FASTING)**

Society's attention has not been drawn to the wisdom and potential, which lies in fasting. This is a deviation from its basic goal. Since an indifferent attitude is being adopted, both the individuals and the society are on their way to decline. To bring the true spirit of fasting a series of lectures on the following topics should be arranged in all Mosques and Imam Bargaahs. These lectures should be given by competent Ulemas and experts:

- Islamic ethics for developing a benevolent society.
- Acquisition of knowledge for undertaking preplanning in the light of expectations, its scope and resources to meet its expenditures.
- Matrimonial relation to shed light on the value and delicacies of a harmonious relationship, its problems and their solutions.
- Prevalent diseases and how to prevent them.
- How to promote the economic condition of the community.
- Acquisition of virtuous habits.



These steps, if taken with sincerity and keen interest in the month of fasting, the community afflicted with assorted difficulties will help come out of its unfortunate condition.

The basic goal of fasting is to have control over one's own self. This is a special month from Allah (God) and the Muslims may be able to develop strong will power to chase away all the bad habits and make room for the good and healthy traits in their character. It is not a month to exercise hunger, although it has an efficacy of its own. A wise choice of foods and drinks in reasonable quantity at Sehar (starting the fast) and Iftar (breaking the fast), goes a long way to cleanse the body of toxic matters and gives a fresh lease to health. The main objectives of fasting, however, are to:

- (1) Get familiar with opposing the self;
- (2) Follow the commands of Allah (God) and His messenger;
- (3) Make the best use of Qur'anic study;
- (4) Moderate expenses and spend the surplus money in welfare works;
- (5) Adopt intelligently the Amr Bil Ma'ruf (bidding good deeds) and Nahy Anil Munkie (forbidding bad deeds); and
- (6) Pledge, in definite terms, that even after the month of Ramadhan the positive changes will be retained and negative traits will be kept at distance.

On the whole, it is necessary that one is constantly conscious of Allah (God)'s Will; and on account of resultant pious deeds, protection from Hell Fire is assured. Keeping in view the objectives of Ramdhan, regular assessment, through this month be continued, as to how much successful we have made in achieving the required growth and development?

The program briefly suggested above must be followed. But, as is observed, the benefits of Ramadhan, during and after the month, do not appear to have taken effect. It is because that the Ulema who are specially invited to guide, lack the



knowledge about human behavior, fail to properly plan and execute such programs. The Ulema should either invite some psychologist for it or should make a serious study of the books written on habits to be able to accomplish this task. If we fail to manage it, we will be accountable for it and will lose a great reward.

This month is such a matrix that having molded in it we should emerge out as an ideal of human being. In addition to the points given above in connection with controlling self, the following negative habits must also be given up:

- (1) Being short tempered and irritable;
  - (2) To think oneself superior to others;
  - (3) Arrogance;
  - (4) Boasting one's knowledge, wealth and children;
  - (5) Brawling and swearing;
  - (6) Scolding noisily;
  - (7) Religious and national prejudice;
  - (8) Indolence and idleness under the pretext of fate;
  - (9) Blaming others for one's own mistakes; and
  - (10) Neglecting and shirking the responsibility of improving the academic, economic and mental levels of human life.
- Since whole Umma is fasting during this month, these habits must be controlled and changed during this month collectively (the whole Muslim Ummah) on the basis of Qeyam.

### **HAJJ-E-BAITULLAH (PILGRIMAGE)**

For a long time the essential purpose of the pilgrimage attached to it is missing. Hajj rites having detached from their purpose, has been reduced merely to just a ritual. It is not to regard the rites of pilgrimage as unnecessary as they carry great wisdom for a thinker to reflect. In its depth it helps in submission to Allah (God), which in right term is performance of one's duties towards humanity. Along with its rites, the Hajj also has the important aspect of promoting Islam. As the Hajj



draws Muslims from all over the world, the heads of the various Muslim States and well to do Muslims; they must hold conference and assess the political, economic, educational and moral situation of the Islamic world. They can propose measures and decide by collective consent various plans to promote the cause of Islam and schemes to serve humanity as a whole. This important aspect of the Haj is lost of sight. This aspect of Hajj has already been highlighted in Chapter 3 on Wisdom.

## **ZAKAT (PURIFICATION OF ASSETS)**

In Qur'an wherever the Qeyam of Salat is mentioned, Zakat has also been jointly mentioned. What a pity that together with Salat, Zakat has also been subjected to distortion in meaning and purpose. And the human society has been deprived of a great supportive institution and it has been left helpless and prone to slavery.

As we know that the Qeyam-e-Salat occupies top most places among the obligatory duties of Islam. Zakat too has been placed next to it, and is not less obligatory than Salat but an inseparable part of it. The Qeyam-e-Salat has lost its grace and dignity due to improper implication of Zakat.

Zakat not only means to hand over the 2.5 % of certain things to the poor but its real purpose is to help the poor out of what the servants of Allah (God) has been bestowed with. It includes even the limbs of one's body, and all beneficial and helping imaginative reflections. The goal is not to break the flow of help i.e. Zakat must be available to those who deserve it, all the time. Even ones knowledge and wisdom must be always shared so that no one remains illiterate, uneducated and unintuitive. Every Muslim must acquire higher knowledge of the material and religious worlds, and each one of them may take a field of research and invention according to their capacity and share in serving the humanity and earn the



pleasure of Allah (God). He should provide best counsel with his speech and awaken Muslim from their slumber.

Together with knowledge and technology, the need for a strong build-up of latest weaponry at the national and political level cannot be overemphasized. The balance of power with an edge over others helps frustrates the intentions of war in the colonial minds of the enslaving powers and therefore it is equivalent to securing human being from ravaging wars and horrible bloodshed. The fear of superior military power in the heart of the imperial warlords keeps in check their courage to attack. All these steps of helping the world with a war-free and peaceful situation come in the category of Zakat.

### **LACK OF INTEREST IN PRAYERS**

Salat (the prayer) is a great gift of Allah (God). It gives peace and comfort to life, keeps protected from the dangers of the material world and helps most in launching the individual and society on the path of progress.

Distortion (tahreef) in its real meaning and purpose has sapped vitality out of the Salat causing lack of interest about it, and deprived human being of its benefits. Let us look how beneficial it is to offer Salat with true intentions. As you get up early morning fresh after a good six to seven hours sleep the dawn Salat maximizes presence of mind and develops spiritual serenity to receive more guidance from Allah (God). A man of regular prayer on time is the persistent owner of praiseworthy merits. It is useful for health also.

Is this not wastage of time to go five times to mosque, take off socks from feet, wash hands and face and say prayers? This consumes our precious time and disturbs our business. No! The man entangled in the complexities of business, torn in tension, derives peace as soon as he turns his mind to the meaningful purpose of the words and expressions wisely set into Salat. His tension melts out and he feels all the more fresh to handle his business with better confidence. Besides, when he examines, if



he has not violated justice in his dealing with others, his heart develops purity which makes one becomes more reliable part of the human society. Washing hands, face and rinsing out the mucous from inside the nostrils, five times a day removes dust and all other foreign matters detrimental to health, provides freshness, and saves one from harmful virus and bacteria and ensures a wholesome health.

It has well been said that worst kind of people are those who have eyes but they see not, they have ears but hear not, they have tongue but, do not use in invoking Allah (God), they have reasoning power but apply it not. These are the men who have nothing to do with thinking and reflecting. They have no identity of their own, or of Allah (God). Such people are among those who have withdrawn themselves from the fear and respect of Allah (God).

If seen carefully, it will reveal that distortions have been inducted in every department of human life. Having cut off from original source of guidance, the humanity has become helpless. If we are left with some hopes; it is the teachings of the Book of Allah (God), the Prophet and Ahlul-Bayt. Only from there one can obtain guiding light-- pure, unpolluted and undistorted. Their teachings are the best feeder and builder of humanity.

Here is a psychological issue looming around and that is the distortions which have been practiced in families and societies for the last many generations and has taken us over too. How can we rid ourselves of these distortions?

Unless these distortions are not removed from at least the next immediate generation they are sure to continue in posterity. The only way out is that the parents perform all their religious practices and social activities free of all distortions; benignly making their children participate in most of its proceedings; of course in full light of the life-pattern of the Prophet and the infallible Guides. The evil and harmfulness of



these distortions must be gracefully explained and made clear to the young minds of the new generation so that they may wake up to the harms and uselessness of these distracted practices.

This requires an organized effort made in a wider circle with a united struggle, which has repeatedly been focused in this book. This is the only solution to stop the distortions from trespassing into coming generations. With the help of our young ones this task can be carried out in a nice way. The only difficulty we are likely to face is that the wrong notions and practices we have since accepted and made part of our habit, are not easy to get rid of. All the same they are not as difficult as cannot be changed with a strong will. There are many books on the subject of controlling habits and increasing will power, these books may prove helpful in this connection.

As already stated, unless deviations are sorted out from every sphere of our religious and social life, virtual slavery will continue to be our fate. It is necessary that a united front of thinkers come into action to accomplish this task and create awareness in masses. A strong will subdues big problems, howsoever difficult they might be. It is high time that our intellectuals join heads to initiate this move without delay.

First of all the wisdom inherent in the Qeyam of Salat must be rescued from distortion. There is no sphere of Muslim life, which does not lie within the scope of Qeyam. Once we have rescued the Salat from distraction and established it on its right place, it will be easier to solve the problems one by one. In the succeeding chapters effort has been made to address other important issues connected with it.



# 6

## CHAPTER SIX

### DEMANDS OF THE TIME

"Loose not heart nor fall into despair, for you must gain victory if you are true in faith." (Qur'an 3:139)

"And obey Allāh (God) and His Messenger; and fall into no disputes, lest you lose heart and your power departs."

(Qur'an 8:46)



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“And obey Allah (God) and His Messenger; and fall into no disputes, lest you lose heart and your power departs.” (Qur'an 8:46)

The above quoted verses are addressed to true believer Muslims, but we witness that there is perhaps no aspect of our lives left, which has not been dominated by un-Islamic influence; be it social or economic. Whatever has been saved it is void of Islamic spirit and molded in meaningless customs. Life is looking so gashed and enfeebled that breathing may cease any moment. Having divided into sects, killing, looting and bloodshed have become sport, day in day out. This has become so common that such news has become routine and make no one even to heave a deep sigh.

Wise ancestors have told us that the life, which is free from the sense of accountability for loss and gain, is not worth living (Socrates). This is a fact, which cannot be denied. One who knows little about good and evil, is ignorant about his own potential, has no fixed goal for his life, and he has lost his existence on account of his insensitivity. His existence is a question mark.

Muslim Umma has become a community that does not like to burden its mind to think about the future, whereas the very first lesson a Muslim has been taught is to have foresight and have a clear vision about the life hereafter. The famous Islamic scholar, Maulana Maudoodi has posed a question about such people who called themselves Muslim but at the same time drift away with un-Islamic currents. His ideology, goal,



conduct and character are not in agreement with Islam, yet he is called a Muslim.

Before we proceed to find the remedy, a few questions may be asked with regard to this miserable Muslim situation.

- Why and when distortions were made in Islamic books?
- Why thousands and thousands of such Ahadith were coined which did not agree with the verses of Qur'an? Who may be held responsible for this criminal coinage?
- Why the Arabic language, which is the language of Islam and its culture, could not become the first language of the Islamic world?
- Why is it considered sufficient to just recite Qur'an without reflecting and contemplating its meaning whereas reading a book without understanding is considered nothing short of madness?
- Why the words and expression pronounced by mouth in prayer are considered enough for Sawab (reward promised by Allah (God)) without realizing their meaning and purpose?
- Why did Qeyam-e-Salat, prayers, fasting, Zakat (dues for uplift of humanity), pilgrimage and other rites, assumed the form of hollow rituals without meaning and import?
- Why the obligatory injunction namely 'Bidding for virtues' and 'forbidding vices' was turned out of our social life?
- Why the number of sects is on the rise?
- Why the unity among Islamic sects is not getting worked up?
- Why original 'Islam is hardly in practice anywhere in the world today, even though many countries have Muslim majority.
- Why articles of moral and social reform are not being presented from pulpits?



History finds a period when unadulterated original Islam was in practice and it had shown its fathomless potentials in the field of co-operative frame work and humanitarian deployments. Later it had to face such turbulent floods and storm that incapacitated it to impart true guidance. The brains, immature and unripe in Islam did manage the ruling power, but for their political necessity, they had to first devitalize Islam, through extracting the spirit of Islam from the hearts and soul of people which they did with utmost tactfulness. And within the diminished esoteric house of Islam, left over were a few of the true and enlightened devotees of Islam and rests of them were just spectators, who watched their homes being razed to the ground but they had lost all Islamic courage to resist injustice.

The moral principles and ethical codes are integrated with the religious doctrine and when these are devised treacherously to be dispossessed of the stability of its foundation how could these be relied upon. Deen, the Islamic faith having been related to the Unseen is the very foundation of religious faith, and is the basis of reward and punishment. When it was deceptively weakened, how such moral values could be relied upon.

As soon as the modern discoveries and inventions appeared before their eyes, minds being unaware of this basic principle severed their relations with the Unseen and placed the basis of its ideology on short sighted, limited scope of reason, and visible objective world of matter were observed in the experiments of Science. It did help in acquiring wealth and material comfort, but it also led to suffer the loss of the Islamic moral values. Capitalism does not have the real justice in its vision; snatching others hard earned incomes and piling up in their coffer is its objective. It gives rise to tyranny. As a result of this, real freedom is taken away and people become slave to the capital, and this in turn causes a steady decline to the whole human society. Islam has ingrained freedom in the



temperament of human being after fixing its limitations. In its view, it is not freedom to keep on doing whatever one likes. It has not allowed freedom to go unbridled. Rather after explaining its right and wrong, has placed it under the command of Islamic enjoins to follow so that human being fixes his line of action in the light of Islamic perspective, with due consciousness.

If desire is allowed to dominate intellect (Aqal), it is beastliness, and if intellect overpowers desire, it is human.

As for the answer to the questions raised in the preceding pages, it is left to the discretion of the readers themselves to sense it out. As a whole these questions point to the fact that the guidance of Allah (God) and His Prophet has been prevented from being followed, as a conspiracy, to keep Muslims away from Islamic dynamism and render them helpless so that they could easily be trapped into virtual slavery.

Now we have a necessity to find out what steps are to be taken to deliver the Muslim community from its miserable state. We are faced with a question mark "How"? What on earth is left to atone and restore its condition?

This is a matter of hurriyat, a straight "No" to oppression and high handedness of others. The conspiracy, which has entrapped Muslims, will have to be traced out and analyzed, and ways explored to come out of it. This is the only way to redeem independence. But to materialize it; where to get the strength from? Let us refer to Allah (God) for the strength. For the entirety of power is held with Him.

## **HURRIYAT (FREEDOM)**

Praise be to The Lord, The Sustainer of the Universe, One Who fulfills the need of the entire world, who brings up everything to make it gradually attain the highest possible growth. Currently, The Muslim, burdened with slavery, needs



hurriyat, the freedom. The rate of speed, with which the world is making progress, is the main challenge before him, and he will remain dominated unless he surpasses them in their advancement. How to get the benefit of Allah (God)'s Providence? Where from to obtain its know-how?

In this context, it is submitted that the resources to attain fast progress, which are accessible to Muslims, are not available to those under whom he lies crushed. These resources are the guide lines based on Qur'an and the life model of the Prophet. Both of these resources are perfectly in harmony with the flawless Nature. A way of life, which defies Nature, can obviously never be in favor of our real interest, because that would be away from the main stream of the Universal current of Nature, of which man is also a part. This stream is constantly on its way to progress. The unnatural ways of life, being cut off from the spotlessly perfect current of holy nature (human being too is part of it), would stagnate and become rotted, in course of time, and if we kept following their footsteps, we will also be subjected to deterioration and will certainly be harmed. Ways of progress will get blocked for us and the yoke of slavery will stay on our shoulders. Imam Ali has warned: "Never be a slave to others for Allah (God) has created you a free soul."

Islamic hurriyat (freedom) is such a revolutionary concept in which one after accepting the servitude of Almighty Allah (God) emerges way above every other power. In the depth of his heart sits the fact that the Absolute Owner of this Universe is Allah (God), the Glorious. His power and mighty potential is beyond comprehension. When His help will come to rescue, no conspiracy or trap can be effective. Thus caravan of our life will move on fast on its way to progress

In order to achieve hurriyat, the freedom, our Lord, our Master and the Highest of the High Authority, tells: 'Obey Allah (God), obey His messenger and those who are in authority sanctioned by Allah (God)' The Prophet has informed that 'those in authority', are twelve in number and



they are from his Ahl e Bayt. The way to identify them has been told by Imam Ali. He said, "Seek for the Truth, the truthful will be identified." About those who defied their authority and disobeyed them, Qur'an says: "And when we decide to destroy a town, we imposed our command over the affluent (of that town) but they continue to disobey (our commands) so that the word is proved true against them, then we destroy it to a complete destruction." (17:16)

If the economic system of a community becomes upset, then the community is doomed to decay. Does this principle not apply to Muslims? The destitute and wretched condition of the Muslim community is because of the affluent section of it. It is they who fail to pay the dues to the poor and amass their surplus wealth (fallen into the category of affluence). Whereas the surplus wealth given to them by Allah (God) is to relieve the destitute from poverty, there after they too help people like them to attain hurriyat. Had this system been established poverty would have disappeared. If the affluent persons retain their surplus or spend it in excess of their genuine needs, they violate the rights of the poor and needy, defy the economic system of Islam, become the cause of the misery of the poor and earn the wrath of Allah (God). Imam Ali said, "Where I saw affluence, I saw the rights of others divested." In the light of this explanation, we should check in our homes if we are not spending money on unnecessary things against the simple living to make a pomp and show of our wealth and breaching the trust of Allah (God) because the surplus money is the share of the poor, entrusted to the rich by Allah (God). To spend it on oneself is to step into injustice and oppression. Besides, expenditure of this nature makes one indulge into luxurious life which leads to idleness and makes one gradually land into destruction, which becomes their lot. There is no double standard in the strategy of Allah (God). The verse of Qur'an quoted above, points to this natural system and warns us to be aware of its consequences. The economy of any community



based on justice becomes a guarantee to good character and then no one can dare to interfere in the progress of that community.

## CARELESSNESS AND NARROW-MINDEDNESS

Who is responsible for the downfall of the Muslims? It would be a great audacity if this is said the Ulema (the religious scholars and preachers) were given special training to keep the society in proper balance. Except the few, their majority is not discharging this responsibility. They have monopolized the arch of prayer and the pulpit. The signs of Allah (God)'s rule are visible neither in the arch nor on the pulpit. They claim to be the deputies of the Prophet yet they neither follow the life model of the Prophet themselves nor make it their responsibility to induce Muslims to it.

It appears that there was a dearth of genuine Ulema in every age. This is why, leaving apart a brief period, the true Islamic society never could come into existence. To kill the genuine chosen holy figures sent by Allah (God), the pseudo Ulema were employed in great number by the tyrant rulers. Through the conspiracy of these paid clerics of the royal court, the rulers tried all possible designs against the lawful Islam to safeguard their own economy.

Ayatollah Khomeini has said about such Mullahs of the court: "Our youth should pull off the turbans of these Mullahs. Those clerics who disturb the order of the society should be deprived of their turbans. The turban and the religious robe make a sacred dress; it should not be on the body of every Tom, Dick and Harry." (Dar Justuju-e-Rah az Kalam-e-Imam, Vol-viii, p.177)

It is not my intention to satirize Ulema, but the impact of their lapses and short sightedness force us to think if they are really enlightened on Islam or not? Since Islam comprehends the whole gamut of human life and has the potential to shape the time, therefore Ulema's ignorance or lack of knowledge



about Islam is responsible for defamation, depletion and enslavement of Islam. It is urgently necessitated that the cause of this malady be traced out and the factor of this deadlock be pinpointed so that its remedy might be arranged.

If the responsibility of this crisis lies with those institutions which have educated them, then these institutions must be remodeled. Such subjects should be included in the syllabus, which, in the light of Islam may shape humanity as well as the progress, and are demand of the time. The religious institutions must be based on such far-sighted principles which may launch the students on a path of all-round growth in body, mind, and moral strength and well protected from negative foreign influence. Only those students should be given admissions that have been well tested for having fortitude, psychologically balanced hearts and brilliantly intelligent minds. Before they enter their field of work, they should be asked to make pledge that they would take utmost pains in reforming the society and restoring the communal unity and that the glitter of a few coins will not dazzle their eyes. As the seeds of division and sectarian bias are sowed by the weak Ulema among Muslim Umma, so to get rid of this malaise must be part of the reformation. Silence from the side of Ulema must be broken by Muslim Umma itself.

### UNITY AMONG MUSLIM SECTS

Imam Ali tells us that, "If you are compelled to have bias or predisposition, let your bias find expression in likeable things like refined conduct, gentle character, patience and forgiveness at the time of anger and cultivating good habits. Habits like assisting the helpless and needy persons, fulfilling your promises, adorning yourself with piety and Faith, protecting yourself from oppression and tyranny, considering it to be great sin to shed blood of others and being cruel to Allah (God)'s creatures, swallowing the anger and abstaining from



disruptions in religion should be espoused." (Nahjul Balagha Address No.195)

It is such a comprehensive and effective address that if it is adopted as a base for propagating religion, there will be no deterrent in eliminating all the spites and ill will generated among the Muslims all over the world. This is a confirmed reality that unless all the Muslims living in the world are united in resolving their problems, they are bound to be the prey of the anti Islamic conspiracies, and slavery would be their hallmark. In this regard Qur'an says: "you must gain victory if you are true in Faith." (3:139) "And fall into no disputes, lest you lose heart and your power depart." (8:46)

Disputes and contentions among the Muslim community have broken its union into pieces, finished its inspiring personality, and rendered it weak and devoid of courage. Faith is the solid foundation for building sincere fellowship among Muslims. With the blessings of Faith they can redeem unity. The only condition for it is that they get united in weakening the dominance of the selfish Mullah, who shatters Muslim unity by fuelling prejudice under the cover of serving the sectarian cause. Qur'an says: "The Believers, men and women are protectors, one of another. They enjoin what is just and forbid what is evil; they establish Salat and pay Zakat." (9:71)

Qur'an lays great emphasis on Faith. The reason for this is that if a Muslim does not become Momin (firm in true Faith) he is prone to fall in trap of the Taghut. (Taghut is the name of anything like power, wealth and authority, which is feared, revered or worshiped other than Allah (God)). The Muslim who becomes a companion of the followers of Taghut gets entangled in ignorance and is divested of the light of Faith. He is caught into prejudice, which divides Muslims from Muslims, shatters their solidarity, weakens them as a nation and makes way for the stronger nations to dominate and make him slave.



Muslims are, in accordance with the verse given above, protectors of one another. Other attributes mentioned in the verse are those conditions without fulfilling which one cannot attain a life worthy of Eeman (Faith). The four conditions mentioned in the verse are inseparably linked together. Offering the regular prayer five times a day with due observance of its etiquette, is meant to make a Muslim act upon these conditions, all the way during day and night. The purpose is that they do not forget to Qeyam for the welfare of humanity, enabling the Momin community to successfully function in an atmosphere of freedom and proceed on the real path of devotion to Allah (God) to really deserve His eternal mercy and blessing.

The current atmosphere is not favorable for a Faithfull life. The Muslim must therefore keep on checking if his steps have not left the right track. If he ever finds that he has deviated from the right track and might deserve the wrath of Allah (God), he must seek Allah (God)'s forgiveness with full humility and pledge to Him saying, "O Lord I have come back on Thy path and shall stick to it." A sincere repetition of this sentence will save from going astray.

### **MUSLIM UNITY A PART OF QEYAM-E-SALAT**

It is well known that self-seeking elements can never like and put up with Muslim unity, so they make various secret plots to keep them divided and spend huge money on these plots. They are expert in quickly brainwashing the youth in an organized way, and the shortsighted Mullah, being ignorant and selfish, serves their purpose by assisting them as their accomplice.

As a Momin is well aware of Islam and true follower of Islam he is free from greed and temptations. His mind is always bent towards achievement of the pleasure of his Lord and because of these qualities he hardly gets trapped in the plots set by the miss-leads. Even if, one fourth of the Muslim



Umma gets free from prejudice and adopts Islamic morals, the conspiracy of the plotters will be annulled and a strong Muslim society will emerge.

The Muslim Umma which is not familiar with Islam has got fed up with the prevailing condition and likes to get out of this situation but it does not know how to correct this situation? It does not know what should be the course of action. It does not realize that Islam has set the five times Qeyam-e-Salat congregation so that all Muslim issues and problems should be settled in unison. Because of this ignorance the entire Islamic world is lying scattered, and has been almost in every age the victim of divisions and disunity. When they gather daily five times for Salat they must also consider this situation and amicably analyze the indignation fallen in between, and find out the solutions for shaking off the differences and get united. Heeding the dangers and disgrace of slavish dependence on un-Islamic powers, they should overlook the grievances among them and they must extend hands to unity and solidarity. This is the issue of the entire Muslim nation and not of few sects. Each one of us would be accountable to Allah (God) for this disunity. To say that we are on the right stand, so why have we to bow, would not exempt us of our responsibility. This is how we can avail of one of the immense benefits offered by Qeyam-e-Salat in its true spirit.

To strike this goal, the Imam of mosque who leads Salat must be highly educated, well versed in Islam, unbiased in the first place having firm belief in unity. He must be well informed of the complexities of the prevailing situations so that he may defend the community against all conspiracies and may fully protect the unity. We should remember these facts: Have the prophets and messengers not called actively for unity? Had the Prophet not kept all Muslims joint in his lifetime? Had not the holy Imams propagate for unity? Does not the belief in the Absolute Unity of Allah (God) call for unity in the believers of Islam?



We must make our children, our youth, our relatives and friends aware of the fact that how dangerous is the prejudice of one sect against the other; how quickly it can scatter and weaken our community, how easily it prevails upon us and hit its purpose. They are also to be told how with the help of Qeyam-e-Salat (in congregation), knowledge of Qur'an, and following the guidance of the Rightful Imams, the maladies of the Umma can be remedied?

## QEYAM-E-SALAT

This is worth pondering as to why has the Ebadat (worshiping; ones duty towards humanity) been given importance to the extent of making it obligatory and given priority over worldly occupation by making it obligatory to offer Salat on time? No one has ever given thought to this and they have resigned to this condition. The community doesn't even know as to what is the purpose of worship in Islam?

Why Qeyam-e-Salat is significant? How can this become the source of earning the pleasure of Allah (God)? How can it awaken the insensible and careless Muslims from deep slumber? How can it straighten the worse conditions of the community? How can it heal the wounds of the ailing humanity? How, through its organizing and creative potential, can it motivate to serve humanity? This is an issue which cannot easily be presented in a nut shell.

Careful reflection will reveal that anything of the world becomes useless if its purpose is pulled out of it. Shrewd conspirators have made use of this fact and they artfully stripped out the purpose, ingrained into the articles of faith, and deprived Muslim of its benefits. Things like faith and ideology, worship, way of thinking, way of leading life, learning and teaching, guidance and leadership, Qur'an and Hadith etc. are in practice but their vitality has been sapped, because the specific purpose inherent in each of them has been



severed from it. Practicing rituals without any serious purpose has made the Muslims exploitable parts of a machine.

What a great foresight of Islam which lies in the Qeyam e Salat? These facts were in the knowledge of Allah (God) that His religion will come across conspiracies. And at that time Qeyam-e-Salat through its purposeful text would activate the mind of Muslims to Qeyam against the conspiracies and would transform the soul-fewer personages of slaves into dignified human beings of determination, contemplation, brimming with enthusiasm, and will make them emerge as a strong community with a defined objective, and each of them having definite purpose.

How long shall we keep Mullahs blaming and cursing? In every part of the world research and discoveries are underway. We too have to get up, open our eyes and trace out the rays of wisdom contained in Islam's top most obligations--the Salat? What bounties lie hidden in its texts we recite? Alas! We recite them, but un-attentively, just as a habit and do not try to understand their meaning and import. It is awaiting our attention. It's core holds such sparks of passion that can jostle hearts with a restless urge to rise and defuse all conspiracies against Muslims and get them out of slavery. This is a fact that Salat at its every stage, intends to keep its performer's attention towards Almighty Allah (God), so that it installs him fast over praiseworthy morals. In chapter eight, some explanations about the words recited in Salat have been given. A brief overview of a few of them is presented here.

Allah (God)-o-Akbar (Allah (God) is absolutely great): As soon as one thoughtfully starts his Salat with these words it stirred his mind and conscience to the Greatness of Allah (God). He, being the Creator, the Sustainer, and One who is keeping His creations inclined to keep on progressing makes one grateful to Him, and he stoops down in submission to Him. With this powerful sense of gratitude, it becomes mandatory to seek for His pleasure. When attainment of Allah (God)'s



pleasure becomes pertinent it becomes necessary to do only such things which He expects. To keep up with it and to apprehend what those expectations are warrants resources which could serve as guide. This makes one duty bound to achieve knowledge of, none else than Qur'an and the life-pattern of the Prophet, and his progeny, because these are the main springs from which rushes forth the stream of guidance. These sources direct one to step forward for the cause of human welfare. If the object is to earn the pleasure of Allah (God), one will have to wake up from the slumber of carelessness, hold the tools in hands, and enter the field. Any other act being unnatural would be against the will of Allah (God) and would amount to bringing the devil power in front of Allah (God) and this will be as bad as associating a partner to Allah (God) (shirk). The result will be a disgraceful life in this world and a severe punishment in the life hereafter.

***Bismillah-hir-Rahman-nir-Raheem:*** Concentrating fully on this ayat (verse), we express our belief that Allah (God) is the Rahman for this transitory world. Every one irrespective of his faith and deed, caste and creed is deriving benefit from things created by Him. Matter and energy, brain and thought, feeling and emotion, knowledge and wisdom, instructions and guidance, all are gifted by Him, the Merciful (Rahman). Human being has been given power over everything to be able to use them wisely (strictly based on the teachings of Qur'an and Prophet's Sunna) and partake in progress of the world. He may take benefit from these gifts for himself and hands over the share of others without any relaxation and hesitation. Has he been steadfast with it, he deserves Allah (God)'s eternal mercy (Raheem) on the Day of Judgment. Human being has also been given the freedom of choice. But if he chooses to be the partner of the unjust and unholy tyrants, he must face the wrath of Allah (God) in the next life.

***Maalik-e-Yaumiddeen:*** This means that never forget the absolute authority of Allah (God). He is Master of the Day of



Judgment. The freedom and power one holds here to do whatever choose to do will not be available in the world hereafter. It would be a state of utter helplessness. There would be no place to escape and take refuge. What would be available will be the pleasure of Allah (God) that was earned in worldly life. Only those would be entitled to His Mercy there and would be given a life full of pleasure that had cared in the world to obey the True Guides sent by Him. And those who had indulged in all sorts of evil deeds would be meted out such a hard and painful punishment as would be beyond endurance, leaving no way to escape. Therefore one must keep himself constantly overwhelmed with the awe of Allah (God). This will protect him from prohibited deeds leading to sins.

The basis of fair and healthy deeds is Qur'an, the life-model of the Prophet and his Progeny. These resources fix responsibilities in discharging ones duties towards humanity, independently and jointly. It is what denotes submission to Allah (God). And it has to be performed as Qeyam (to rise in a form of movement)

The purpose of Qeyam-e-Salat is that Muslims all over the world take a congregated stand to redress the affairs of Muslims and the humanity, and also to train them, how to rise and be useful in improvement of human condition.

Nations that violate the laws of nature or set them aside are those whose deeds do not match with its laws and nature does not tolerate their existence. The natural principles upon which the creation of this universe has been based do not absorb it (every unnatural act is, in fact, unethical). Such nations, because of their sins and lack in ethics, do not match with nature's purity and find no sympathetic treatment from it. Their undesirable ways gradually but steadily wiped them out of existence. The truth of these natural phenomena is well known to everyone that the Greek, Egyptian, Roman and other ancient nations and civilizations fell into unnatural, evil, cruel and unjust deeds and eventually lost their existence.



This is no more a secret that Muslims rebelled against the Islamic principles which are based on the laws of nature and the result is clearly before our eyes that they are heading towards a gradual disintegration or extinction. If any trace of life is left, it is calling upon them to get up and adopt a life of Faith in earnest. There is hardly any difference between being a namesake (non-practicing) Muslim and being a Kafir.

To expect that the Zakirs and inauspicious Ulema, who have lulled the Muslims into deep sleep, will wake them up or alert them is nothing but to believe in mirage or false hopes. At present Muslims are trapped in evil deeds. Right direction of solution will be a united effort to get rid of the pseudo Ulema. (See chapter 4, on Qeyam)

As for our new generation which will soon step into adulthood and enter society we have an important obligation to prepare them to bear its load gradually right from their childhood. They should be given to watch us work how they can desist from taking any step against the demands of Nature, and always stick to justice and impartiality. They should be told that Allah (God) has molded the whole world on the sacred and wise principle of poise and balance in which there is no flaw and He does not like any disturbance in the quality of this state. They should be taught with practical examples how the selfless service to humanity wins the heart of people, and how injustice and oppression creates hatred. All this is in perfect harmony with Nature upon which the human nature has also been based.

It will not be out place to mention that in counteracting the un-Islamic environment outside home, our children should remain in touch with the Muslim environment to be maintained while they are home. Where no other language than Arabic is spoken, few ayat of Qur'an, a sermon from Nehjul Balagha, and Sahfah e Sjjadyah be read and explained to them. To see that they have grasped fully its contents, a few questions should be put to them.



## GUIDANCE, LEADERSHIP, AND VELAYAT

The preceding chapters make it amply clear that it is the repercussion of a bad leadership for which the poor Muslims are suffering.

Extracting benefits through entangling Muslims into prejudices is the easiest art with these leaders. Division of the community into sections is in their own favor. That is why they don't bother about it.

Spurious leadership, unmindful of the consequences, provokes the immature and unintelligent minds by directing their attention to the negative and non-productive old contentions of history; whereas these contentions have little to do with the main objectives of religion. That is why Allah (God) kept in His own hands the ministry of human-Guidance. In order to secure human guidance from unjust and erroneous path whomsoever He appoints as guide, He purifies him of all errors. He equips them with the truest and purest guidance in perfect agreement with Nature. These Divine Guides are the Truthful ones. No period of time was devoid of them. They suffer all pains and make all sacrifices and even lay down their lives but they never compromise with the unjust, the devil and defiant powers. Qur'an talks about them in these words:

"He is neither astray nor being misled. He does not say a word of his desire other than what has been revealed to him. He has been taught by One Mighty in Power." (53:2, 3, and 5)

"You have indeed in the Messenger of Allah (God) an excellent model for one who has hope in Allah (God) and the Final Day, and who remembers Allah (God) much." (33:21)

For those who seek guidance, these verses endorse the life of the Prophet as a Divine model, and also explains that only those can benefit from this model who have all hopes in Allah (God) and the Final Day, who remember Allah (God) very



much, and who, following the Guidance of Allah (God) mold themselves after the model of His Messenger.

To have hope in the Final Day is to lead a life completely free from sensual and material desires. This amounts to having Faith in the life hereafter which means belief in the invisible. It is a significant part of the Muslim belief. We cannot see Allah (God). He too is related with the Ghaib or the Invisible reality. To disregard his command is to follow the path of other than Allah (God), which amounts to denial of the existence of Allah (God).

This is the mercy of Allah (God) that He provided mankind a Guidance free from errors and fallibility so that man may be protected from being misguided so as to be able to live comfortably in this world and also may deserve Allah (God)'s Mercy in the life of the next world.

After the Prophet the function of Guidance was handed over by the Prophet to his Ahlul-Bayt, his infallible households. This is corroborated by the famous hadith of the Prophet known as the Hadith-e-Thaqalain reported in all authentic books of Ahadith with variation of words. The Prophet said: "I am leaving among you two momentous things, the Book of Allah (God) and my Ahlul-Bayt, the infallible progeny of mine. They will never be separated from each other until they unite with me at the Hauz-e-Kausar, the Heaven. As long as you hold them fast you will not be led astray. If you go ahead of them or leave them behind, you will perish. Never try to teach them for they know more than you."

Qur'an enjoins Muslims to love the nearest kin of the Prophet, his Ahlul-Bayt. It says: "Say! No reward I ask of you for this except the love of my nearest." (42:23)

Love has been asked because it keeps the heart bound with the beloved and makes the beauty of the beloved's attributes find their way into the heart of the lover and this is how love induces righteousness in the conduct of a Muslim. When the



deeds are in line with the Divine Code and Will of Allah (God), the man achieves closeness to Allah (God). Qur'an says: "Believe, therefore, in Allah (God) and His Messenger and in the light which we have sent down." (64:8)

Imam Mohammad Baqir is reported to have said to Abu Khalid with regard to this verse, "O Abu Khalid! By Allah (God) the Great, the light of the Imam shines in the hearts of the believers with a brighter glow than the light of the Sun."

By light is meant the radiations from pure brain/ mind and spirit of Imam (as they have been made pure and perfect by Allah (God)) which perpetually pervades the horizons. Those who acquire piety and develop intense love as a result of their piety come in contact with this radiance and derive spiritual light and blessings from this contact. This is available only to those believers who keep their hearts pure by obedience and adherence to Imam. The mental rays in human mind, has such tremendous power (this forecast is not impossible to become a reality) that sooner may come the day when a man would no more be dependent on telephones for distant conversations, they would use their mental rays and talk to the desired person. There are people who have been found to have this mysterious power. Exalted believers never let the virtuous deeds; prescribed in Quran, go out of their hands. They take light from the secret wisdom inherent in the Qeyam-e-Salat (establishment of the Salat). This fact must never be erased from the mind that Imam is the Imam of only those who are Muttaqeen (pious and Allah (God) fearing). That is to say that cultivating piety and Allah (God) fearing is of paramount importance. It must be pursued on regular basis. Qur'an says: "O you who believe! If you fear Allah (God), He will grant you a Criterion (to judge between right and wrong)." (8:29)

'Criterion' implies that Allah (God)-fearing person gets so bright a mental vision from Allah (God) that he can clearly see or differentiate between his negative and positive sides of actions and develops self-enlightenment which protects him



from evil acts and makes him stick to virtues. His conscience shines at full glow. No one can misguide him. He has full control over his ego and egoistic desires. He attains tranquility and makes himself attentive to the main goal of his life.

Bu Ali Seena (Avicenna) says about the worship born out of piety, Allah (God)-fearing and enlightenment: "With the men of enlightenment, worship is that act of concentration and imagination which transports the mind from material world to spiritual domain. After continuous exercise, this power leads one to righteousness, and when his soul (the inner spirit) wishes to acquire spiritual enlightenment it does not interfere with it." (Esharaat, Chapter 9)

If all the Muslims rise together for the cause of Truth, with a well-thought-out plan, then there will be no individual left out to say that Amr Bil Ma'ruf (bidding good deeds) and Nahy Anil Munkar (forbidding bad deeds) is practically not possible. Absence of this social obligation is on account of lack of fair and healthy guidance in the Muslim community. That is the main cause why Muslims are in the grip of various afflictions.

In order to inculcate this in our children we should make it a practice to set aside a time to recite Qur'an with its meaning, getting children seated in front. Keeping in mind their mental level, the verses must be explained to them showing their practical utility in the life. They must be told about the value and usefulness of Qur'an verses in both the worldly and spiritual life. Before they go to bed they must be entertained with true stories and events in the life of Prophets, Messengers and holy Imams, explaining the practical lessons we get from them. They must also be questioned after-wards to make sure if they have comprehended the import of the stories. Throughout such sessions, what is most needed is love and affection without using any force or compulsion.

### **RESTRUCTURING THE COMMUNITY**

Qur'an says: "But the sects differed among themselves: and



woe to the Unbelievers because of the (coming) Judgment of an awful Day (they will have to face)." (19:37)

The communities lying in pitch darkness some 1400 hundred years ago are now planning to make habitats on Moon and other Planets. But the community, which at that time enlightened the world and created its own civilization, by making knowledge, discoveries, inventions, and spirit of research as its basis, drooped down to decline and dragged itself into darkness, ignorance and lethargy. This downfall is so much that Muslims are now suffering to witness the once flourishing cities and towns built by them being razed and ruined one by one. It is, as if the same community is taking refuge into the caves again. Why and how this glorious community turned up to such a wretched and miserable state?

Under the leadership of the heavenly-trained Prophet and Divine Guides, sent by Allah (God) to guide mankind with Qur'an and justice in hand, the Muslims got knowledge, foresight, and affluence which dazzled their eyes. The opportunist, narrow minded Muslim rulers, confined to material ease and sensual comforts, setting both the Book and the Guides sent by Allah (God) aside, took to luxurious way of life. To perpetuate their ruling power, and to keep the masses under their control, they got them divided into various sects through the religious scholars whom they had bought at a handsome price.

Now as a result, no one calls himself a Muslim but introduces himself as Sunni or Shi'a or Ahl-e-Hadith or Wahabi, Arab and Non Arab etc. The non-Muslims, however, call them 'terrorists' as a whole. This is because the Muslims have left no part of their religious assets, which they have not twisted and distorted beyond recognition. In the foregoing pages we have been shedding tears on the same tragic shortsightedness of the Muslim community.



Allama Iqbal too had the same grief. He used to talk of the revival of Islam and renewal of the Muslim community. He was witnessing that no part of the structure of Islam was left un-dented. He also identified the elements that had been gnawing at the texture and fabric of Islam to weaken the community. He, however, left the world in resignation.

At different times, various movements for reforms were set afoot, but the self-seeking elements would make their way into it and manage to cause split among them and lead to sectarian hostility and bloodshed to serve their own interests. This trend is still on and alive. It is because the community is unaware of the higher values of knowledge which is the only source of human intelligence and potential of a community.

If the revival or renewal of the community is the object, a mass awakening will have to be initiated taking help from Qur'an and Sunna to reach to the higher learning in both the material and the religious fields. This is the only way to pull off us from the present situation. It is advisable to make note of the following points and work out a solution of the present crisis.

1. Every Muslim should introduce himself only as Muslim and not as Shi'a or Sunni etc.
2. Abstain from talking of the sectarian prejudices to children and tell them their disadvantages.
3. No matter how difficult it is for a family to afford education but the talents of the children must be identified and they must be provided at all costs to go to the higher level of research in their favorite field of knowledge. This must be treated as the highest responsibility of a Muslim society.
4. A movement should be started to bring the University and Madaaras together.
5. Through an active campaign, ignorance must be removed from the mosques. (See chapter 3 and 4 for details.)



6. To plant securely the true Islamic culture in the hearts of the Muslims, Arabic language must be promoted and made popular as a cultural and international language among the Muslims of the world. The importance of promoting and learning the Arabic language has already been emphasized in an earlier chapter.
7. Women must be provided with maximum opportunity to obtain higher education to enable them to play a greater role of motherhood and effectively manage the house administration.
8. The Muslim mothers should teach their daughters from the very tender age to observe Islamic Hijab and explain to them the wisdom and purpose of making it obligatory in Islam. They must also tell them about the far-reaching advantages of Hijab, and convince them that in no way it is going to prove a hindrance in their progress. If the entire population of Muslim women starts observing Hijab it would become a common scene and the controversy about it would vanish.

## ISLAMIC AFFIRMATION

By affirmation, it is meant that when a person repeatedly asserts or avows with himself certain words to achieve certain objective, he becomes mentally and emotionally inclined to strive for it until he achieves it. We, more often than not, give least importance to some words used daily which has tremendous potential in it. This potential is imbedded into the words and expressions which Muslims habitually recite while sitting, standing, coming and going, without reflecting and understanding them. Affirmation with high emotions is highly effective. Following are some of these expressions:

Allah (God) o Akbar is to affirm the Greatness of Allah (God). Related to this Greatness is 'Divine Justice'. This Justice shows the right path to adopt for living peacefully in this world. Hence in every matter giving preference to and



submitting to Allah (God) given laws becomes obligatory. If we obey and follow His Command we will learn the best manner for leading a just and fruitful life on this earth and the same earth will thus be transformed into a place akin to paradise.

Assalaam -o-Alaikum (all kinds of peace be on you or all of you). It is an expression of curtesy on the occasion of meeting or departing. The magnifying and dynamic spirit in the expression is the affirmation of peace for whom it is sought. This also means that you wish him well for his health, wealth, business, family, education, morality and religion. On top of all, it is an affirmation that I am ready to offer myself for any service I am capable of, even without being asked. If one comes to know of one's needs, he must feel happy to help him. The sincere affirmation inherent in 'Assalaam-o-Alaikum' leads to universal benevolence and mutual help. This spirit helps man become a real human being.

Subhan-Allah (God) (Glory be to Allah (God), He is absolutely free from all imperfections). This expression comes out spontaneously when we see something good, or some good action takes place. What this expression should evoke in our heart is the purity and order with which the Glorious Allah (God) has created and sustained this Universe. Allah (God) does not like any interference in this order nor likes this order to be disturbed. We are part of this order, we should not seek to do anything, which goes against its balance or justice, lest our action will earn the wrath of Allah (God) and harm our life. That is to say that we must keep our actions intact adhering to the purity and order of Nature. This is the way of Qur'an, the Prophet and his Progeny want us to adopt and which is the straight and clean path of truthful people. We are watching that the deviation from this path has made the whole Umma to suffer its retribution. "O who believe, fear Allah (God) and be with those who are truthful." (Qur'an 9:119)

**Alhamd-o-Lillah.** The expression is used in Prayer and its detail explanation is given in Chapter 8. Suffice it to say here



that it implies that one must abstain from self-praise and showing off the self. Whatever has been given to us by Allah (God) we must always be thankful to Him and follow only the path prescribed by Him, and never be misled.

**Bismillah.** This is the most important expression of affirmation which is uttered while starting any act. An explanation of this expression has been given in Chapter 8. In this brief expression is compressed the whole content of Qur'an.

**Darood Shareef--Allahumma Swalle Ala Mohammadin wa Aale Mohammad** (O Lord bless Mohammad and his Progeny with peace and mercy and help us follow their orders). This is a very auspicious affirmative slogan, but has ever been subjected to carelessness, and we were deprived of the benefits associated with it. Let us try to explain this expression.

The dictionary *Lughat-e-Mufrodaat* by Raghīb Isfahānī (Vol. IV, p.491), says: "The root Swal from various relations means 'following the prophets', but when it is uttered by Angels, it means their invocation to Allah (God) for His forgiveness to believers. When this is deluged by Allah (God) it means His Mercy."

In general, when people say Salwaat it is taken to mean Salaam. All the same the word Salaam apart from 'peace' it also literally means Tasleem (submission), which in turn also means obedience. Ahmad bin Mohammad Al Husaini Ardkanieans, in his book *Sharh-e-Fazail-e-Salawaat* writes on page 42: "Salwaat is derived from Tasliyah which also means to obey and to follow.

Of all these considerations, Velaayat (guardianship) is most important, which has the rank of a command 'Authority' that makes obedience obligatory on everyone without question. Velaayat of Muhammad and his Aal (Progeny) i.e. their



authority as the commandants of the believers can neither be denied nor refused.

In short this expression of invoking Allah (God), in respect of the Prophet and his Aal, implies that we must invoke Allah (God)'s Mercy on them by saying: "O Allah (God)! be Merciful on Muhammad and his Aal, and help us follow them in words and deeds."

Adherence to these figures keeps us inclined towards the acts pertaining to human welfare, which has been their regular feature. Through this affirmation, when all the Muslims will follow them joining hands together, prosperity will prevail all over the world.

This is also confirmed by the First Chapter of Qur'an known as Al Hamd, in which we pray Allah (God): "Keep on guiding us to the straight path, the path of those whom Thy has favored with Ne'mah (bounties). Ne'mah is opposite of Museebah (distress), that is those who will never earn distress but those who lead to comfort, both in this life and the life hereafter. This criterion is qualified by none but Muhammad and Aale Muhammad, as only they were kept away from Rijs (impurity and error of all kinds). Their Velayat is bound with the condition of their obedience.

Their path is the path of salvation from all evils and troubles and a provision for the journey to the world hereafter, which cannot be availed without being obedient to them. To possess the knowledge about their rank and status, of course, is pre-condition for our obedience to them. This knowledge and enlightenment will come through studying and driving home the genuine Ahadith about them; ahadith, which are fully supported by Qur'an. It is the only straight and valid path of Islam.

When all the Muslims together will assert Durood, as explained above, only then they will be prepared to obey and follow them with full determination. This will eliminate



injustice, selfishness, ignorance and poverty from every nook and corner of the world. The whole community and humanity will wake up and share each other's burden with love and sympathy. Craze for knowledge will become common. Human friendly discoveries and inventions will open gates of progress and humanity will immensely be boosted.

What is needed to make it effective is that while asserting this slogan (Durood) heart must collaborate with the spoken words. One must contemplate deeply from the core of heart, and feel the content of the invocation.

## **PURSUIT OF KNOWLEDGE AND WISDOM**

Developed countries have progressed ahead of the Muslims in knowledge and technological wisdom and they are dependent on the West for all their needs. Can this not be called anything other than slavery? We have been talking of the same state of slavery in the forgoing chapters in this book. We will review the efforts made by China in achieving the economic progress through education in general and science and technology in particular.

Ancient China, being a vast country, had big scopes. The knowledge and wisdom of the Chinese were quite famous. To overpower them and take it into possession, cunning British made them opium addict. The result was that their academies were rendered outdated and they lost their wisdom. After the fall of the British Empire, China witnessed the revolution, which is well known to all.

As soon as they recovered from the revolution the first thing they did, among other reforms, was to pay special attention to the restructuring of their system of education. In order to be equipped with higher knowledge they sent their students and secured admission for them in every branch of knowledge wherever they got opportunity in foreign countries. Having acquired the latest knowledge, the intellectually matured men were employed in shaping their own academies



in their native land and once again the zeal of learning was revived on a grand scale.

Transfer of knowledge from the foreign universities to the homeland is still going strong. The Western media illustrates that where only 100 Chinese students were expected to be admitted in the foreign institutions they would fill 700 seats in practically all fields like environmental science, economics, medicine, general mental health, rehabilitation, major civil projects, irrigation, cultural science, archeology, social crimes, pollution, class-formation in society, electronics etc. In short, in whatever subject they entered to study they would come back to their home land and enrich the strength and the quality of their colleges and universities.

Together with this they placed experts in each and every field to carry out research. After much struggle and effort, their industries and agricultural units started producing articles from the smallest to the biggest, in huge quantity to export them at the competitive prices. Now the situation is that the hold of the Chinese in the international market is so strong that the third world does not feel any hesitation in dealing with them and their products are overflowing.

China has secured industrial and technological contracts worth billions of dollars, from Iran and North Africa. In politics, since they have not been indulging in diplomatic intrigues, they hold their heads high by supporting others. India, which has been at war against China for quite some years, has negotiated peace with it, which is something big to reckon with. Country like America feels overthrown against Himalaya by the rising economy of China.

We will have to take the lesson of freedom from China. The West can enslave the idle nations only. Muslims, because of their idleness, have made themselves a prey for their traps. They have made it easier for the West to enslave them without any price or compensation.



Without knowledge, it is gloom all over, and nations get nothing except staggering in wilderness. The Prophet too had told that even if it takes you to go as far as China, do go there! Take all troubles but never compromise with ignorance." The Chinese made the best of this Hadith of the Prophet. As for the Muslims, they were skeptical even about the very prophet hood of the Messenger. Ignorance and lack of knowledge has been their lot.

In order to get rid of this shameful ignorance, the Muslim Umma will have to shake off the sectarian prejudices and class-consciousness, get united and work in an organized manner. The Muslim leaders of the countries having Muslim majority will also have to participate in it and make breakthrough in this direction.

A cursory outline of the action plan of the Mosque committees has been given in chapters 3 and 4, which may be gainfully used.

Here it may be asked how these proposals can be put to use, when these proposals seek to change the very unnatural traits, which have formed part of our long time habits? Islam is a natural religion, which carries great potential for progress, only the manner with which that potential can be tapped have been made unnatural and have become part of our habits. Simply these habits have to be changed and brought in line with the nature. This can be achieved by shaping a society born out of the Qeyam-e-Salat, the Prayers established in its true spirit. As every aspect of the society requires reform, to rectify them Qeyam is needed. It is the Salat which nourishes the Qeyam, provided its rightful conditions are fulfilled adequately.

One more question arises and it relates to the present form of saying Salat, of which we have become habituated and it is said it is impossible to be changed. But this is an outdated



belief, a story gone into oblivion. To adopt a new habit is easy. When the new habit is adopted, the old one dies out by itself.

To bring back the Salat to its natural axis it is needed that we recite its words and expressions with deep understanding, allowing the inherent purpose in these words to prevail upon the heart and mind and to translate that into action. Some important hints are given in Chapter- 8 on Words and Expressions in Prayer, which hopefully would be of immense help. Moreover, the children must be trained in this direction from an early age and this must continue till it has settled well in their nature. In addition, the youth must be included in every planning so that they stand informed of its quality. Youth must be encouraged to take active interest, and we should take their assistance in all matters of human service. This, after making them wise, developing boldness and dashing spirit in them the society will benefit and prosper immensely. Humanity, which is suffering variety of distress will be delivered and be able to breathe in an open atmosphere.

The ensuing chapter has been designed to understand how Allah (God)'s help bolsters Qeyam-e-Salat. Readers are requested to study the contents with inquisitive mind and extract its deep meaning. This will help correct our way of life.

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## **CHAPTER SEVEN**

### **DIVINE HELP IN QEYAM-E-SALAT**

“So you set your face steadily and truly to the Faith: (establish) Allah (God)’s handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah (God): that is the standard religion: but most among mankind do not understand.” (Qur’an 30:30)







# CHAPTER SEVEN

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Usually when ‘Divine help’ is mentioned to the common man, it gives an effect of something strange and obsolete, although when one thinks a little deeply, it becomes clear that it is ultimately the Divine help which supports every aspect of our life. Because the things essential to keep us alive are available in plenty, we are carelessly unmindful of them. For instance, if the air is withdrawn from our access for a few moments, we would immediately realize that it was this air which had kept us alive. Its absence, for only a few seconds, made life awfully difficult.

It is not to enumerate the bounties of Allah (God) here, which is beyond human power, nor is it possible to be thankful to Him worthy of the bounties bestowed. What we have to think of here, is about our decadent state which has resulted from our turning away from obedience to Allah (God). We must think how to make the best use of Allah (God)’s Mercy so as to avoid His wrath and win His pleasure.

When we look around us, we find that everywhere creation of Allah (God) maintains purity. Each one of these creations appears to be inviting to participate in the harmony, symmetry, justice, truth, sympathy and virtue manifest in it. Human wisdom and intellect, being a part of this sacred Nature, possess awareness of these values, draws ones attention to cultivate these Divine values, provided its voice is not stifled. Since Islam is a way of life a Divine mandate, which was subjected to distortions for hundreds of years, had pre-



arranged its safety, protected it through truthful and infallible Guides, and original Islam reached us intact, escaping all damages on its way. It is essentially in agreement with Nature, a fact that has been mentioned in the verse given above. What is needed is that the laws of this religion are followed, lest, by ignoring its rules, the human being should hazard his future hereafter.

One of the major problems is that while majority of human world is drifting with a current, contrary to right course of nature, because of their ignorance and idleness, how can a small minority manage to stick to its intents?

One of human weaknesses is that he avoids resistance, the path of hard work and struggles, and feels relief in choosing the beaten path of ease and comfort. According to the psychologists, it is a character which was molded during his childhood. His observations of that period had placed deep impact on his mind, dominates his inclinations and attitude. He adopts the ideas and acts carried out during that period, around him as a faith and conviction. Normally, he feels no difficulty in treading the same path in future, whether the path is that of hard work and struggle or ease and comfort. It causes him difficulty if he is asked to change the path he had become accustomed to and which has settled into his habit.

For instance, if the child normally finds people around him, in his home or outside, telling lies, backbiting, indulging in hostility, dancing and playing music, girls going without veil, enjoying sensuously wild culture that become part of his habit. He also observes that these negative acts and bad habits yield nothing except quarrel, ill will, separation, treachery and bad blood and bad conduct. He also knows that these must not be adopted; even then, he follows the same because the small minority which keeps away from these evils is meager and weak to encourage him to come into its fold. Moreover he finds that the evil but strong majority makes fun of the virtuous



minority, hence the child does not feel hesitance in adopting the rampant character.

According to the Qur'an verse (30:30) quoted above, human beings have been constituted in keeping with Deen e Ilahi, the religion of Allah (God). It is a great aid of Allah (God) to human being. He has so made the inner self of a person and the conscience that whatever he does has to be in full agreement with the religion ordained by Allah (God). As has been pointed out above, even if the voice of conscience is choked out of the prevailing condition of human society and its appeal fails to influence, the challenges and the tics of conscience do not subside. If a little support is provided, it can shake off the unnatural load and get ready with a fresh vitality.

What steps should be taken to make human being return to the religion which has its base on Nature? It is a serious issue to ponder.

As whole of the society has adopted a way of life, away from the way of Nature and is facing deterioration, the power inherent in the 'Religion of Nature' will have to be fully tapped and applied to pull the society out of the unnatural shackles laid on it. In order to achieve it, the face will have to be turned fully towards the religion of Nature. In the pursuit of this, knowledge about 'The religion of Nature' will have to be acquired properly.

In this connection, clinging fast to Qur'an and Sunna will prove highly beneficial. This helps acquiring the knowledge about Allah (God). With this enlightenment, one starts feeling how outrageous it is to disobey Allah (God), and this feeling generates the sense of Allah (God)-fearing which in turn initiates strong inclination to religion. See the following verses of Qur'an:

"Those truly fear Allah (God) who, among His servants, have knowledge." (35:28)



“Those who obey Allah (God) and His Messenger, and fear Allah (God), and do right, will triumph.” (24:5)

“Allah (God) is well pleased with them, and they with Him. All this is for those who fear their Lord.” (98:8)

“Allah (God) is entitled most to be feared, if you are truly in Faith.” (9:13)

These verses clearly indicate that along with the knowledge the enlightenment about Allah (God) (i.e. the Religion prescribed by Him) is essential, because mere knowledge gives rise to speculations and superstitions. Look into the social and political systems framed by the Governments of different countries; how, following its intents has resulted in nothing except the usurpation of human rights, fragmentation in human relationship, waywardness in youth and war and plunder among the countries.

He, whose heart is glowing with the fear of Allah (God), will take no step unless he is sure of it being in agreement with the religion of Allah (God). This is how he will cut himself off from the wrath of Allah (God) and will earn His pleasure.

In the context of Knowledge we have understood that those segments of Knowledge which we already possess and which are still beyond our reach or those which will be discovered in days to come, all are part of the Knowledge of religion. And it is obligatory to acquire them in accordance with our individual abilities. In this connection, the correct guidance may be obtained only from Qur'an and the Sunna which has reached us through the infallible Divine Guides, who were ordained by Allah (God) to succeed the Prophet. The fruit of this will be that our conscience which has grown weak on account of the perverse society will be replenished and gather strength enough to face all challenges and difficulties on its way back to Nature and it will become easier for it to overcome all odds. Qur'an says: “And those who strive in our



path, we will certainly guide them to our ways. Verily Allah (God) is with those who do right." (29:69)

Allah (God) wants people to base their deeds on the path shown by Him only. Any act performed apart from it, will have its base on speculation or egoistic desires; therefore will be devoid of the underlying Divine reason bearing grace and benefit for mankind. And when the struggle, by way of enhancing knowledge to find new facts and to invent new things beneficial to human being will be made (on His path); Allah (God), as He has promised, will guide (according to the system given to human mind) to new areas of knowledge; even those not yet explored. The fruits of new research must be put in service to mankind. Since this will be for betterment of mankind it will become a virtuous deed. Allah (God) will reward for this struggle two folds; one, the comforting happiness on account of success in his struggle in this world and the other, joy of paradise in the next life.

Everywhere in Qur'an we will find that Allah (God)'s promise to reward has been subjected to the virtue of righteousness and human friendly acts. These acts have to be in accordance with His commands; sincere and pure in intent, bearing the spirit of seeking truth, and acts like helping the poor with hard earned income, being good and respectful to the parents etc. and honor the persons who come in contact with you, may he be your enemy. Qur'an says: "By no means shall you attain righteousness unless you give of that which you love." (3:92)

The following events appear impossible but they were made possible in obedience to Allah (God) and in serving the cause of humanity:

- Abraham's undertaking to sacrifice his beloved son Ismail holding the knife in his hands. (Details are known to everyone.)
- In the Battle of Trench, Imam Ali after overpowering his



enemy and laying him well under his control, courageously withdrew from killing him and got off his chest just because the enemy spat on Imam Ali's face.

- For revival of Islam and reformation of Umma Imam Husain embraced martyrdom along with all his companions and members of his family and his and his companion's ladies braved all tortures while being dragged as prisoners from place to place and endured the heart-rending miseries. (Qeyam of Imam Husain)

The common factor in all these events is preservation of the commandment of Allah (God). It is Ishq e Elahi, the passionate love of Lord, which adorns human being with Yaqeen, the certitude that enables him turn impossible into possible. On account of Allah (God)'s help the impossible operations became possible. These are the fascinating beings that pull the hearts towards them. He, who attains knowledge of their mystifying stature, can't help falling in love with them. And this heart binding, forces one to accede to their guidance. That is the ground; no action ensues from them except the righteous ones. It is desirable therefore, to have a view over the paradigm of such Guidance

## **GUIDANCE IS HUMAN NEED**

Nothing in this world is automatic. Human being too needs a push. He is always confronted with different situations and varied circumstance. This forces him to seek for new options and choose new ways. He is liable to make errors and go astray from the right path. More often than not, the circumstances too are not in his favor. On these accounts, he is regularly in need of guidance that is Seraat-e-Mustaqeem (the straight and error proof track, shown by Allah (God) to help human being reach safely to his Destiny). The goal of this "Straight and error proof Path" is Allah (God) Himself. No other path can be found, which could be said to be fully secured from mistakes, errors and dangerous fallacies. Other paths are speculative,



superstitious and hazardous; lacking prosperity for human being.

This gives rise to a question; if there is no other way save one this means there is no freedom of choice? This reminds of the Western concept of freedom. All sort of freedom is available there except interfering in other's freedom. Apart from it, any pleasure one can conceive of and can manage is permissible.

On the face of it, this sort of freedom do look promising, but to the extreme limits of such freedom, intoxicated insensibility is rampant; as is found in wine and music dancing, sex, the exhilaration in intruding other's land, a state of wild abandon. So to say, the stimulated freedom is profuse all over. And as for the hoax of no interference in other's freedom; cast an eye on the Middle East, Arab nations and African countries, Afghanistan; and witness the scenario of the capriciousness of domination. To whichever land goes their heart, freely make ravaging attack and choke the freedom, without bothering if anyone should care to condemn it. Are they exempt from being subject to the commandment of Allah (God)? A little delay there may be, but no injustice. Nature does not tolerate much longer, the breach in peace and order.

Islam is the religion of conscious sensibility, does not allow intoxications. There is no room for such drunkenness in Islam. The freedom in Islam is the provision to deliver the suffering humanity from distress. It is the lifelong freedom to protect oneself and all human fraternity from annihilation. The foremost object of this freedom is to free oneself from the bondage of sensual desires. Qur'an instructs us:

"Fair in the eyes of men is the love of things they covet like women and sons, heaped up hoards of gold and silver and (wealth) of cattle and well-tilled lands. Such are the possessions of this world's life; but with Allah (God) is the best of the abodes (to return to)."



Say! Shall I give you the glad tidings of things far better than these? For the righteous are Gardens in nearness to their Lord with rivers flowing beneath, therein is their eternal home with spouses purified and the pleasure of Allah (God), for in Allah (God)'s sight are (all) the servants." (3: 14, 15)

Taqwa (piety) is to abide by the upright, true instructions of Allah (God); sticking to purity and justice so that every action of human being falls in line with the straight path shown by Allah (God). This path alone is free from insecurity and hazards. When a man decides about his actions in isolation with Allah (God), he cuts off from the straight path and wandering hither and thither becomes his lot.

Allah (God) is merciful the most, He looks upon His servants with compassion, which is why He established the order of the Prophets and Messengers to keep his servants protected from negligence, and convey His instructions to them, unaltered. No age was devoid of such Guides and people have always been receiving guidance from them.

Allah (God) has provided all sort of convenience to human being, so that he firmly establishes himself on the "Straight Path" on which lies their real salvation. He made and gifted such guiding principles; if practiced, would mold them into the true servants of Allah (God), which is the highest honor of mankind. While the servant is in attendance with his master, receives his protection. If he leaves such a Just and Kind Master, and chooses to be a slave to a master other than Allah (God), he will get off the True Axis and will fall out on a path of the arrogant rulers who defy the rule of Allah (God) on earth. He will be tempted into unjust and unrighteous acts and will endanger his life here as well as hereafter. The peace of his conscience would suffer, and annihilation will afflict him.

## **ROOTS OF RELIGION (USOOL-E-DEEN)**

Islam's five basic principles are:



1. Oneness of Allah (God),
2. Divine Justice,
3. Prophethood,
4. Infallible leadership, and
5. Day of Judgment.

Their offshoots, the rules and regulations based on those principles are: Salat, fasting, pilgrimage, poor-due, one fifth of the annual saving, struggle in the cause of Allah (God), enjoining good and forbidding bad, loving virtue and keeping away from evil, and maintain immense Hikmat (wisdom) so that human being holds them fast and establishes himself on the truthful way of life. The roots and branches of religion, given by Allah (God), uphold great wisdom in them and are meant to transform a namesake Muslim into real Momin (rooted in the prudence of Faith). Each one of these principle and rules is equipped with profound philosophy and calls for a deeper and wider knowledge. The books written on them by Ulema and senior scholars need thoroughly be studied. A gist of the contents of these principles and practical laws are being given here:

### **TAUHEED (ABSOLUTE ONENESS OF ALLAH (GOD))**

112<sup>th</sup> Chapter of Qur'an comprehends beautifully the Absolute Oneness of Allah (God). This Chapter, being very short, should be committed to memory by every Muslim. But it is possible that he never bothered to ponder deeply into the meaning and import of these verses because there has been a notion among many Muslims that Qur'an verses are meant to be read rather than to be understood. We have already understood that this is a wrong notion. A glance over its meaning will help understand the Oneness of Allah (God).

Allah (God), the Supreme is Master of the Day of Judgment. Though we cannot meet Him in the physical sense,



yet all of us will have to present ourselves on that Day. It means that He is our goal. He holds such a central position which alone is the converging point of the entire world of being. Each and every thing is in the fold of His control. It is He, who invigorates everything that exists.

All the steps taken in participation of real movements in delivering human being and their protection from calamities, the human-friendly efforts to establish Justice, to acquire knowledge, enlightenment and energy, to promote benefaction, sympathy and forgiveness, the struggles to improve human life all proceed en mass towards Allah (God) as the only ultimate goal. For the success of such moves it is He who provides firm determination, fervor and perseverance.

If the singularity of the goal gets divided into two or more in number, no step can be taken because of the conflict involved in the goals. This conflict will act as a shackle to feet and become an obstacle in the way of progress. That is why Islam, which is a religion based on Nature wherein unity is conspicuous and nothing in exactly like other, holds high the standard of Allah (God)'s Unity. It does not approve the idea of the multiple lifeless gods running into thousand, made of wood and stone, with no sensibility and power. Muslims worship only that Allah (God) (obey His commands) who is Absolutely One and without a partner, who alone provides means to mankind to proceed on his way to progress. It is only He before Whom we prostrate.

### **ADL (DIVINE JUSTICE)**

The earth and heaven, the sun and moon, the stars and galaxies, and all creations of Allah (God) reflect beyond doubt the balancing equivalence, and tremendous wisdom in the creative Justice of Allah (God). This Divine Justice is the foundation and fountain of Islam. Allah (God) has allowed man a limited freedom to act by choice of his free will. To save him from worldly dangers, He afforded him with guiding principles through His Book (the



Qur'an) together with infallible Muhammad and his Progeny all-encompassing knowledge, model Guides, just and righteous, so that human being may conform his free will to the Will of Allah (God) and thus keep his actions within the framework of justice. None else could guide on to the path of justice better than these sources. One of the reasons for Muslims to fall into the trap of slavery because they did not heed Allah (God), as a result of their 'who cares' attitude.

## PROPHETHOOD AND DIVINE LEADERSHIP

The ranks of Prophethood and Divine leadership belong to those who are appointed by Allah (God) to ensure a safe delivery of His Guidance to mankind. The prophet is recipient and bearer of Wahi, the Divine revelation. He practically demonstrates how the instructions of Allah (God) received through revelation have to be put into action, invites mankind towards Allah (God) and removes obstacles to makes way for Islam. Muhammad, the last Prophet, concluded the chain of Prophets and consummated the religion to its perfection. However, the need of guidance was to persist as long as human life persists on earth, so the Divine justice demands that an infallible system of guidance must be perpetuated and made available to all humanity in all ages after the last Prophet. It was to this purpose that the last Prophet was annexed without gap with the Imamate (the chain of the infallible Divine Guides). Allah (God), the Exalted keeps an Imam error-proof and sinless because an erroneous and sinful person is neither morally fit nor error free to guide to a path of moral purity unless he is himself free from sins and errors. The guidance and education given by the Prophet and the twelve Imams are based on Qur'an and as such they are identical and homogeneous in both content and form. There is no difference or disparity at all among them, which is nothing short of a miracle. The Imam, apart from being the Guide, is also a commander over hearts (unlike the unjust and oppressive political and imperial rule). To follow him is obligatory on



mankind. The nations who are devoid of the knowledge of Imamate or do not recognize and identify the divine being, in spite of his presence, or do not follow his instructions, are bound to go astray and distort their deeds. In principle, no age is left without the presence of the Imam of that age. It is pre-eminently needed to have knowledge and enlightenment about the Imam and study their sacred life in the light of the Quran. Unless we know what an Imam expects from us, we cannot obey him. Disobedience of the Imam is being blind to future consequence, which may result in suffering even in this world in addition to the life hereafter.

## **QEYAMAT (THE DAY OF RESURRECTION)**

Allah (God) the most High has set into motion the system of Divine Guidance through the Prophets and Imams only to get the justice established in human society and the people may live peacefully in this world. He also provided the code of living based on Divine justice to be followed and also warned of the punishment in case the code is sought to be violated for which He has fixed a day called the Day of Resurrection, the day which has repeatedly been emphasized in Qur'an. It is our obligatory duty that we perform our duties in accord with the Divine instructions and pass the same code of living to our children. This is the only course leading to prosperity and betterment in life

## **FRAMEWORK OF RELIGIOUS PRACTICES**

“Turn yourself in repentance (Taqwa) to Him, and fear Him; Qeyam-e-Salat (Establish regular prayers), and be not you among those who join gods with Allah (God).” (30:31)

In Chapter 4, we have tried to understand the factors related with the Qeyam-e-Salat. Here we seek to focus on its meaning in relation to the Islamic orders. In addition, we would also try to see how it could help eliminate the vices and improve the existing condition of helplessness of human being.



The verse quoted above is warning us that if we are not mindful towards Allah (God), do not adopt Taqwa (living according to Islamic code of practice), forsake Qeyam-e-Salat, we will slip into Shirk or polytheism. Question arises that if we do not heed to these essentials, what are those virtues that will hold us within the fold of Islam? In worldly pursuit, the self seeking and self serving person encroaches upon the rights of others and creates complications. This attitude alienates him from Allah (God) and he fails to direct his attention towards Allah (God).

Keeping the instructions of Allah (God) always in the forefront or adopting piety is a regular and consistent process. Taqwa (piety born out of Allah (God)-fearing) is based on the instructions of Allah (God). It carries all the essential affairs of this world and the world hereafter. When a man is about to perform an act of worldly significance, Taqwa examines its validity whether it is in agreement with the Divine Will or not. In other words, Taqwa constantly protects human acts from being polluted with unhealthy elements provided the man observes it in real sense.

### **ESTABLISHING PRAYER (QEYAM-E- SALAT)**

This is a human tendency that he needs to be reminded for carrying out certain act otherwise he is liable to forget it. Salat keeps on feeding back the lesson of Taqwa with the words and expressions recited in prayer and goes on reminding one of the essentials of life, his position as a human being. A Muslim cannot be the man of Taqwa unless he seriously studies the Qur'an and the undistorted words of the Prophet and resolves to use this knowledge into action.

During the day when one is involved in worldly affairs, Salat has also been made obligatory in the same time-frame, five times a day, to serve as a reminder, so that one does not betray his position as a human being, and let not justice and impartiality go off his hands. In this way, as the spirit of Salat is



always abreast with him, the most liable moments of making mistakes in the wake of worldly affairs are saved.

When all observers of Salat making its stipulations part of life enter into society they, on account of Taqwa developed in them, keep away from arrogance, self love, usurping of other's rights, unjust discriminations, ignorance, injustice and oppression etc. and help establish a society based on social justice. This is the aim and object of Qeyam-e-Salat, namely, establishing (Qeyam) of a pious and righteous society.

Despite much assets available in the lap of Islam, why its followers are wretched and disgraced? This question crosses our minds. Answers to these questions have already been attempted in the foregoing chapters at various places under the headings "Distortions" (Tehreef), "Qeyam-e-Salat" and "Hikmat inherent in Salat" and many other places in this book. These topics will also be attempted further in view of the importance of these questions.

In a nutshell, the vision and wisdom and motivating potential inherent in the Qeyam-e-Salat, are victims of distortion. It has been relegated to oblivion. We have learned to observe it without heeding to what we are saying and doing. The pledge and undertakings we are supposed to make during prayer with our own selves do not find its way to hearts, are held untransformed, and are rendered helpless in playing their roles. Some explanations are presented here.

## **PROXIMITY OR CLOSENESS TO ALLAH IN SALAT**

Salat is commenced with intent of being in closeness to Allah (God). The purpose of this 'intent' is to awaken the understanding that being His servant or server I have always to keep His Will close to my heart and have to do only such acts as are sure to please Him, and get rid of those which cause His displeasure.



While performing Salat practical implications of the words uttered must be concentrated upon. Complete attention is to be focused on how these words refer to the instructions of Qur'an, the words and life of the Prophet. The heart, all the while, must be humbled to listen and absorb the suggestions. A regular study (not unmindful recitation) of Qur'an and Ahadith should be made a habit to affect ones actions.

Salat is the acme of believer because when it is performed with complete concentration, khoshu and khuzu (humility and resignation) with an intention to reform one's self and purify his conduct he becomes virtuous and in turn rectifies the ailing society.

'Intention' in Salat is highly important because, with dedication and firm resolve, it determines the direction for decorous deeds. The person in Salat makes up his mind to mold into action, whatever instruction he receives out of the words (kalemat) uttered during Salat, and never to turn away from them. If the intention is not made with this intensity, the very purpose and utility of the Prayer is lost, and it will be nothing short of a physical exercise like sitting and rising and wasting time.

Non-righteous deeds lead a man to lowliness. With the help of the Salat he gets rid of these and drives elated cognition and befitting strength making himself capable of Qeyam for mending and reforming the society. As such he becomes a true servant of Allah (God) on earth and after becoming real vicegerent of Allah (God) gathers the Divine courage and power. This way every venture in the path of Allah (God) becomes easy for him.

### **FACTS HELPFUL IN ESTABLISHING QEYAM-E-SALAT**

Following are some of the related activities which help establish (Qayem- e Salat) with its true intent and purpose:



- Regular deliberated study of Qur'an with intention that its guidance will be put to practice.
- Regular consultation of the traditions of the Prophet recounted by the infallible Imams for making use of them in daily living.
- Concentrating on the meaning of words (kalamat) recited in Salat and relating them to their bearing on Qur'an and Ahadith.
- Visualizing in mind the purpose and intent of the instruction received from the words (Kalamat) recited in Salat.
- Learning Arabic as a compulsory language as Qeyam-e-Salat is part of Islamic culture and Arabic is asset of the culture.
- Keeping oneself always inclined to serve the cause of humanity.
- For protection of one's character, take account of one's self before commencing every Salat, ensuring no drifts made from justice in social behavior and relationship.
- Consulting the books written on the rules and decorum of the Prayer specially the Resala-e-Taqlaed of the Marja' (the authority in Islamic jurisprudence).

## **MONTH OF FASTING (RAMADHAN)**

Fasting is mostly related to the fasts of the month of Ramadhan. This is the holy and blessed month in which was revealed the Qur'an for human guidance which elucidates in clear words the Truth and makes it distinct from Falsehood. One of its last nights (falling on the odd dates of the last week) is the Night of Qadr (the night of merits) which surpasses thousand nights put together. This night carries utmost importance. By begging through recitation of Qur'an, supplication of forgiveness and imploring Allah (God) for



cultivation of virtuous deeds on this night purified conduct and righteousness is developed. This is again subject to conditions that in all cases the words pronounced are understood, deeply reflected upon with Khshu, Khuzu (humility), and with an urge to translate them into practice.

Just as a believer, before performing Salat, makes a conscious intention, he does the same in fasting also and makes a serious resolve that during the month of Ramadhan, and after that also, he would abstain from all evil acts forbidden in Islam.

The month of Ramadhan is also auspicious, particularly because when one who observes fast, exercises righteous acts repeatedly whole month, it becomes his habit to act righteously all his life.

Various harmful habits, which are traditionally coming from generation after generation, are too difficult to be given up, despite ones knowledge that those are bad. Islam does not like its followers to be involved in injustice, boasting, self-love, anger, usurpation of rights, disrespect, cheating, deception, ignoring one's own relatives, sinfulness, overspending, overeating, drinking, drug addiction, looking down on people and other unjust acts and attitudes. Instead, Islam seeks strongly to eliminate these vices by condemning them. In this way if the age-old vices get eliminated from one generation the next generation will have a vice-free and peaceful life.

Fasting is actually an exercise to keep away from evils and the unlawful things. One famous tradition guides us in this connection. The Prophet saw a woman calling names to her maidservant, so he invited her to lunch. She protested and said, "Reverend Prophet! I am fasting." The Prophet said to her, "What has one to do with fasting who abuses and calls names to others?" The fasting has not been enjoined for an exercise of thirst and hunger, rather to make one habitual in abstaining from unlawful deeds and sins. This tradition of the Prophet



delivers not only an individual from being trapped into bad habits but it seeks to deliver the whole society.

The state of the Muslim society is that it has abandoned reason, wisdom, rationality, humanity and nobility, and has involved itself into indignation, rashness, no control over tongue, heart or mind. Fasting is a great boon gifted by Allah (God), which imparts prosperity by delivering humanity from mental morbidity and turbulence. In any case, we have to keep reforming both the individual and the society, so that by adopting piety, we become entitled for the Divine pleasure. It is to our real benefit. Fasting is a great help of Allah (God) to the believers, which purify them by mending their conduct, and enable them to Qeyam or to rise for the welfare of humanity, and helps in developing a prosperous society by protecting it from injustices.

### **PILGRIMAGE TO MECCA (HAJJ-E-BAITULLAH)**

“Undoubtedly the first house appointed for men was that at Bakka (old name of Mecca) full of blessing and guidance for all the worlds. In it are Signs Manifest; the Station of Abraham. Whoever enters it, attains security. Pilgrimage thereto, is a duty men owe to Allah (God), those who can afford the journey; but if any one denies faith, Allah (God) stands not in need of any of His creatures.” (Qur'an 3: 96, 97)

By declaring the structure of Ka'ba to be regarded as His House, Allah (God) has set up a center for Muslims and commanded to turn their faces towards it in Salat, in life and death, in pilgrimage, and while sacrificing animals or birds. Even in the graves the face of the buried body must have its face turned towards Ka'ba. All the time the Ka'ba must be the center of our consciousness which in turn means that the mind must constantly be inclined to the commands and instructions of Allah (God).

Inducing Muslims mentally to this center, Allah (God) wants to see them united as one nation. Through this unity and



centrality, He likes the affluent people of the community to make their presence at Mecca, and invoke their enlightened conscience to help solve the issues related with the religious, economic, educational, scientific, technical, cultural, political, commercial, defense, mutual help, foreign relationship of the Muslim Umma and make this center as the center of peace and prosperity for the whole world.

Distinct eminence of Hajj is that during the course of performing Hajj when one calls loudly Alla-Humma- Lubbaik (I am here) becomes symbol of the friendship (tavalla) of Prophet Abraham with Allah (God). After stoning the Satan (rami Jamrat), the demonstration of distraction and, acquittal, from Satan (tabarra) one saves himself from guesses, speculations and prejudices based on rebellious whims. Thereafter he keeps himself aloof from non decorous deeds for whole of his life.

Covering with simple most grab (Ehram) the Haji (pilgrim) pretends to acquire simple life and defy self elation, worldliness etc., and decides to adhere to this pattern of life, which helps in living a stress and worry proof life forever.

Rites of Hajj contain a sea, surging with objectives. It is a magnanimous help from Allah (God), towards Qeyam for salvation of indigent. During the course of Hajj, one gets the practical lesson of 'enjoin good and prohibit evils' and to hold it firmly thereafter, is part of the pilgrimage. Back home if one avoids them the Hajj will lose its objective, and Haji will be deprived of the benefits related to it (the sawab).

An overall view on the efforts of Hajji, during pilgrimage gives him an indication, that back home he will form a society blooming with brotherhood, peace and tranquility. But he fails his dream, and the society lingers on with the same degeneration. This makes one think that Hajj was just a ritual which could not impress heart and mind, and what was expected of it could not be achieved. Why we are unable to



receive any benefit from it? If the recommendations made in Chapter on Hikmat are taken into practice Hajj may come true to our expectations.

## ZAKAT AND KHUMS

As for the laws governing the Zakat and Khums, namely how much to give, whom to give and when to give, may be found out from Tauzeeh-ul -Masaa'il, the tract of the rules to be observed in practical Islamic life.

The fact is that no society can stand on its feet without a strong system of financial aid. If we look at the developing countries, we will easily find that they have too little a fund, even for the very basic education. This is the persisting root cause of their poverty. Due to poor educational level, faculty of thinking and power of reasoning of a community goes far below the level of the latest knowledge and apprehension of the current time, then it definitely cannot pace up with the progress of that time. And the nations, which have moved ahead in this race, will naturally make the nation lagging behind them to be dependent on them and be under their command. The rein would be in their hands and whichever way they like they will turn their face. The community under their command will have not even the choice or power to keep its face straight.

Similarly, lack of employment will also have to be faced. When the industrial system will be weak, the manpower will face hunger for want of jobs. And their religion will become too weak to keep them morally sound. It will give rise to a social unrest beyond the control of the government. In the same way other fields of life will be exposed to deterioration.

Islam has made its economic system integral part of the Islamic Faith and by doing so it has affiliated it with Allah (God) and has made those who handle it correctly be entitled to great rewards from Him. The dominant idea governing this system is the fact that whatever this world possesses is the



property of Allah (God) which includes the human being, as well as his earning. Therefore, right of control too is in the hands of Allah (God). Thus turning away from the dictates of Allah (God), in this connection, amounts to sin and religious crime.

In Qur'an, Zakat has immediately been mentioned, almost at every place where Qeyam-e-Salat has been mentioned. The experts in Islamic Jurisprudence, bearing the importance of Zakat, have made it strongly obligatory to pay Zakat. In its Nesaab (fixed quantity payable), in addition to money, whatever assets a man has like physical strength, knowledge, wisdom, intelligence, vision, technical expertise, art and craft, commercial acumen etc., all are part of it.

Just as an individual makes use of these assets for himself, exactly Qeyam in respect of social reforms, struggle in the way of Allah (God) (in defense against all sorts of enemies, including ethical aspects of livelihood), aid and help to the neighbor, instituting research works for discovering treasures lying with Nature to be used for the welfare of humanity etc. all come within the pale of Zakat. It is vitally necessary that every individual fulfills this duty and make use of this prominent Divine provision.

### **ENJOINING VIRTUE AND FORBIDDING VICE (AMR BIL MA'ROOF AND NAHY ANIL MUNKAR)**

"You are the best of the people evolved for mankind, enjoining what is good and forbidding what is wrong; and believing in Allah (God)." (3:110)

For quite a long time Amr Bil Ma'roof and Nahy Anil Munkar has been inactivated and removed from social life, like a forbidden tree. Name it and the people are scared. It is said that to act upon it would mean to plunge oneself into trouble; hence it is not practicable. Whereas if judged closely, it will reveal that it is a great gift from Allah (God), made part of



religion as a strategy for moral dynamics that vitalizes human society by mobilizing it on a path of social discipline, irrespective of caste and creed.

The ignorance of its value has made it awe full. Fear of Allah (God) is widely discussed among ourselves. If we feel frustrated to hear the word 'fear', and deny existence of Allah (God) maintaining that if there is no Allah (God) so that there is no fear, what shall we call it? In fact an inner awe of the Almighty Allah (God) pulls us out of wrong behavior and motivates towards good acts. This is to enable human being to live peacefully in this life and also not to suffer the loss of happiness in the life hereafter. The Sustainer of the entire Universe does not like His servants to remain entangled in distress.

This beneficial practice long abandoned may be revived through children. Affection of parents with their children will help infuse this spirit in them. Parents never like to see anyone putting their children to trouble. If someone teases their children they are offended and feel hurt. Even so, if someone causes harm to Allah (God)'s creation, He will be displeased with him and stop loving him and will also punish him. The children should be explained the benefits of truth and goodness and the dangers of falsehood and evil\_with the help of examples and analogies. After this preliminary groundwork, it would be easier to teach them the Amr Bil Ma'roof and Nahy Anil Munkar. Thus when families will join hands in this cause, by and by it will become habit of the society.

The Prophet said that among the Muslims everyone is the protector of one another. Close to two hundred million Muslims inhabit Earth and are busy in slaughtering one another. What is the reason why the Prophet's advice could not be realized into practice?? Where did this sectarian division and hostility come from?



The Qur'an, too, forbids us to be divided into sects and exhorts to hold fast together the rope of Allah (God), the One and Absolute. Even so there the division is on the rise. Every instruction of Islam is meant for the good of humanity. Should the Muslim become fully devoted to Allah (God), their nobility of character will instinctively attract the people of the Book (The Jews and Christians) to become the protectors of humanity.

Imam Ja'far-e-Sadiq (a.s.) says: "One who keeps himself informed about the disposition of his time, and identifies its inclinations, he does not make mistake."

How much do we have the awareness of our time? How much are we familiar with others? There is neither sympathy nor cooperation. We do not have the information of the subtle politics and its trends and intentions. What a thick darkness is looping around us. How dispossessed we are of the light of Qur'an or the knowledge about the Prophet and his progeny? That is why hearts are bereft of any urge to follow them. Let us listen what Qur'an says:

"The hypocrite men and women are alike; they enjoin evil, and forbid what is just and tighten their purse's strings. They have forgotten Allah (God); so He has forgotten them, indeed Hypocrites are rebellious and perverse." (9:67)

"O my son! Establish Salat and enjoin what is good and forbid what is wrong." (31:17)

"(They are) those who if we establish them in the land, will establish regular prayer and give Zakat, enjoin the right and forbid the wrong." (22:41)

"They believe in Allah (God) and the Last Day; they enjoin what is right and forbid what is wrong" (3:114)

"The believers, men and women, are protectors, one of another; they enjoin what is just and forbid what is evil" (9:71)



The Prophet is reported to have said, "Allah (God) is not pleased with a weak believer and does not like him." When asked which believer is that who is weak in his belief, the Prophet said, "One who does not enjoin good and forbid wrong." (Foru-e-Kafi, Vol 5, P. 59.)

Imam-e-Ja'far-e-Sadiq said: "Woe is to the community which does not bow down before Allah (God) with enjoining good and forbidding evil." (Ibid. P.57)

Imam Husain was martyred on preeminent capital path of Amr-Bil-MarooF and Nahy Anil Munkar, which is the foundation of social reform and ensured immortality for Islam. When someone demonstrates any good deed, it does have its effect on other people, and the society too, getting affected by one another start adopting its virtues. It is the tradition of prophets that they used to march ahead, and ask their people to follow. This tradition of the prophets becomes obligatory. To demonstrate good acts in the presence of our children influence them and help cultivating in them a natural taste to do good and a distaste bad deeds. In this connection it is necessary to carry out Amr Bil MarooF and Nahi Anil Munkar in a pleasant way so that people actively follow it and do not take it as ill or find it lifeless.

The enlightened ones (Urafa) have said that the first step towards Allah (God) is Tauba in which man turns back to Allah (God) with intense feeling of repentance that he was cut apart from Him. Accepts Allah (God) the absolute authority over his existence and worships none but Him. He never hymns or praises anyone other than Allah (God). By saying Subhan-a-Rabbial Azeem-e wa behamdeh and Subhana Rabbial A'la Wa behamdeh in Salat abstains one from expecting praise or to praise others. Allah (God) only deserves it. This nurtures and purifies not only one's own soul but through inter-action makes the whole society evil-free, and morally sound. In fact he becomes a true reformer.



The sphere of the Amr Bil Ma'roof and Nahy Anil Munkar is vast, and through its injunctions, Allah (God) wishes to see the believers' always busy working for the salvation of humanity. How human friendly is the following verse of Qur'an:

"Do you not see that Allah (God) has made subservient unto you that is in heaven and in earth and completed His bounties, both apparent and hidden?" (31:20)

This verse points out to the fact that only financial aid is not enough to be called a service to humanity. Allah (God) rather likes a system to be instituted for the progress of the whole humanity, a system where there is no room left for financial aid. This is why Allah (God) has placed all the bounties of heaven and earth in service of mankind. Along with the assets of matter, plants, and animals Allah (God) has uncovered to the mankind the knowledge about them so that with these assets the mankind proceeds further and through research trace out the treasures of facts hidden in them. This was to help mankind proceed with ever increasing knowledge to progress and pile up so much bounties of Allah (God) on earth that no room is left for exploitation of humanity. Every individual might thus become self-supporting and fit to make headway in his life. Allah (God) the Most Merciful should be thanked for the spiritual pleasure that is derived from this service to humanity, and submit to His Sovereign Authority and go down in prostration that He enabled him to achieve success.

Like the West, getting into arrogance, must not crave superiority over others and seek to enslave them. Islam is the religion of submission and contentment. A true Muslim does only what is sure to please Allah (God).

#### **LISTING AMR BIL MA'ROOF:**

Following is a short list of deeds and actions which are encouraged to be acted upon or performed:



Enjoin others to acquire high-ranking knowledge and enlightenment along with the high-ranking piety and purity of spirit.

Develop control on speech and the tongue.

Cultivate the habit of telling truth.

Be true to the trust placed in you.

Be friendly.

Do benefaction without imposing.

Show forgiveness.

Spend money to help the needy.

Learn tolerance and patience.

Follow etiquette and be mannerly.

Fulfill your promises.

Reflect and meditate.

Learn modesty and humility.

Be unassuming in nature.

Learn to counter yourself.

Grow religious spirit.

Learn to be thankful to others.

Learn to pray The Lord.

Earn bread from lawful means.

Be caring for the needs of the relatives.

Attend to the sick.

Be caring for the orphans.

Be respectful to elders and polite to younger ones.

Behave well with parents.



Be considerate to the neighbors.

Be loyal, loving and accommodating to your spouse.

Be affectionate to your children.

Arrange means for your children to be able to obtain top most knowledge.

Be cooperative with others.

Maintain integration and solidarity.

Have sense of justice.

Abstain from prejudices.

Establish prayers (Qeyam) for serving humanity.

### **LISTING OF NAHY ANIL MUNKAR**

Following is a list some of the deeds and actions for forbidding others to act and perform:

Being ignorant, uninformed or without knowledge.

Being abusive, reviling or foulmouthed,

Being involved in debauchery and sexual sins.

Being tempted to enjoy sensuous music and dance.

Being given to backbiting

Making false allegations.

Talking in foul language.

Being boast-full and proud.

Bursting into wild laughter.

Torturing others.

Breaching trust.

Being gluttonous.

Being spend-thrifty.



Being arrogant.

Indulging in self-praising.

Indulging in affectation and show off.

Being cruel.

Creating chaos and disorder.

Being obscene.

Being angry.

Worshiping high posts and ranks.

Being deceptive.

Going back on word given to others.

Being irreligious.

Being in haste.

Joining partners with Allah (God) (shirk).

Taking bribe.

Snapping ties with relatives.

Growing prejudice.

Causing division.

Being unjust.

Avoiding help to those who deserve to be helped etc.

## **TAWALLA**

By Tawalla is meant friendship and companionship, which is a valuable issue, because one has to respect and agree to the dictates of a friend. But the foolishness of friends is also a well known fact, which must be taken care of. As for a true and perfect friend is concerned, there has to be a standard. The truth has the same vastness and depth in it as is the depth in Nature. To understand or realize this fact, calls for knowledge and enlightenment. How much knowledge a man may acquire,



but to reach the depth of truth is as difficult as to pluck stars from heaven.

For the guidance of mankind Allah (God) sent special personalities adored with overwhelming knowledge about both the worlds. These Divine Guides have been conveying the guidance to mankind in its intact form and content. Prophets and messengers endured pains but they never let the originality of the form and content of guidance get changed or distorted. Since Allah (God) never left human being without Guides, after the Last Prophet the chain of the infallible Imams started. By the Will of Allah (God) the present Imam is among us, in the ongoing world but he is not face to face with us.

We cannot get a friend better and truer than him. It is only by following his instruction that we can safeguard our life and put it in order both here and hereafter. It is therefore wise to accept him as guide and get emotionally and rationally tied up with him. Qur'an also instructs us about it: "Say (you O prophet to the people) "No reward do I ask you for this except the love of the nearest kin of mine." (42:23)

## **TABARRA**

Tabarra literally means to keep away and feel disgusted. Motive behind it is that after showing displeasure to all the vices of world, to keep away from them. Also to feel strong repulsion from those people, who out of their ignorance, lost truth of their heads, got separated from religion, and like Satan, and whisper into the hearts of people to cut away from the path of Allah (God).

Allah (God) instituted this system of error-proof guidance so that defects do not creep into the purity of universe, and everything here keep on developing unhindered. He provided all necessary means to accomplish it so that along with the progress its perfection stands intact. The man is paramount among His creatures and His Khalifa, the vicegerent, who carries the charge of keeping orders on the earth, and he has



been provided with wisdom. To save him from transgressing defined boundaries installed a system of reward and punishment based on ones' deeds.

For all this, human being should be thankful to his merciful Allah (God); which calls for, that by adorning themselves with the top most standards of knowledge, piety and nobility of conduct, they maintain their deeds prestigious. To afford it, one will have to make the strongest bond with the true Guides who are purified by Allah (God) and sent to purify mankind.

In short, Allah (God) has made available to human being the roots and offshoots of the practice of Islam so that he could mold himself into a true believer. As the self-seeking elements existed in every age who clinched their purpose by exploiting people, Momin, the believer (keeping himself steadfast with Osool and Fru e Deen) on the basis of Taqwa and pure guidance, attains strength and courage to Qeyam for the welfare of humanity. The urge to serve humanity comes from a sincere fear of Allah (God).

Why these notions were left to lie in cold storage? And why their potential has not been put to effective use? The reason is the same as has been pointed out in the foregoing pages, namely the distortions that make the objective/purpose vague. Thus attainment of the real objective fails to become part of one's thinking, and leaves one to stagger in darkness.

We should never forget the fact that whatever we have in this world is given by Allah (God). This has been given as a loan for a definite purpose. This loan will have to be paid back. No one knows when death takes place and he has to leave the world while still under debt.

There is no way to be relieved of this debt except by becoming a Momin, the true believer in Allah (God), and tow the dwindling boat of humanity to its destination. True Faith will help automatically in Qeyam for the support of humanity. True Helpers are waiting to help for this noble cause. A review of the Chapter 4 on Qeyam will, it is hoped, refresh the desired perspective. The ensuing chapter is an effort to elaborate Qeyam-e-Salat itself which is the main objective of this book.



## **CHAPTER EIGHT**

### **WORDS RECITED IN PRAYER**

#### **(KALEMAT-E-SALAT)**

“And those who strive in our cause, We will certainly guide them to our paths. Indeed Allah (God) is with those who do right.”  
(Qur'an 29: 69)







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“And those who strive in our cause, We will certainly guide them to our paths. Indeed Allah (God) is with those who do right.” (Qur’an 29: 69)

In foregoing chapters reader’s attention has been drawn to the fact that Salat, the prayer, though it is said regularly, leaves no positive effect on one’s behavior, because it is performed without concentrating on the import and meaning of the words recited in it. As a result of this negligence, Muslim society lost its (Salat’s) purpose and potentials, and is left to face disabilities. Keeping this plight in view, some important facts must be made part of one’s belief so that it keeps the mind aligned with them.

We are in a state of ceaseless journey in this world until we meet our Lord. It is quite possible that during this journey, quality of our deeds happen to be too poor to be accepted by the Merciful Lord. To avoid this risk, the Islamic Law has made some devotional acts obligatory (known as Aamaal-e-Hasana or the acts of virtue) which help us a great deal in protecting our Aamal (deeds), provided they are observed properly.

**How could our Aamal be made to become the acts of virtue?** For this we shall have to make up our mind that abiding by the Islamic Laws we should continue our journey towards our desired goal by whole heartedly applying our instincts and spirit Allah (God) has bestowed on us. To achieve it, we will have to keep our mind away from evil suggestions and absurd thoughts, so that our soul dipped in the shine of Divine Light remains always in audience of Allah (God).



Qeyam-e-Salat is a great provision for the journey to the next world. Words studded in it are so powerful that it can help one's intrinsic and extrinsic capabilities travel safely on this journey and protecting it from getting robbed on the way.

**How to make best use of these words?** In order to achieve certain ambition one has to make himself fit to receive it; nothing comes to hand automatically, particularly the conditions we were not acquainted with previously or which have not been part of our habit. In such a situation, one has to discipline himself. In other words it is to tame oneself first. Animals are tamed with a temptation of food; whereas we purify our souls with a desire to gain the Will and Pleasure of Allah (God).

This may be dismissed by saying that such moral and spiritual rhetoric has been heard for a long time and why it is being repeated? It is submitted that the previous chapters, especially the one on 'Distortion' trace the causes of our plight, and we observe how distortions made in the meaning and purpose of the religious rituals, have been the major cause of our downfall in many areas of progress. And knowing that too much repetition of a word or a theme is a defect in writing, yet writing was allowed to suffer this defect because it was meant to impress upon the readers that the Salat has been the worst victim of the distortions.

To focus this point only selected words and expression recited in Salat have been taken into consideration. When these words will be explained with respect to their meaning and relevance with Salat, most likely it will be felt that we had never thought of the purpose imbedded in them. Had they been in our minds earlier, we would have derived strength to transform them into our Aamal, the deeds. When reflected closely, they would strike us as the words which could have acted as the pivot and center for regulating our life and that we have just been indulging in a fruitless ritual. This practice of blind performance of Salat has become part of our habit. It is



high time to wake up to maturity in our outlook (which is painfully lacking) and struggle to place them in their right position.

No doubt those if each word were focused with deep attention the act of Salat would consume too much time. Initially it would be so but the extra time taken in reflection will gradually shorten and things will come under control. The idea that the prayer must just be recited without reflecting the words of Salat should be driven out of mind. This is simply ridiculous and senseless. Mere recitation gets us nothing and leaves no revolutionary impression upon our hearts and mind.

It is necessary that the suggestions about these words given in the following paragraphs be preserved in the memory before hand with full attention. While committing them to memory, it should be visualized that we are performing the deeds or the actions connected to the word. In the beginning some difficulty might be felt, but persevering exercise and persistence will make it normal component of habit and will unfold the benefit of meditation and concentration in prayer which has already been emphasized in chapter on 'Ibadat' of this book.

The every-day problems and hurdles occupy our minds so deeply that it is never easy to scrap them out and impose other notions over them. Only solution to make the words of Salat mount on all other concerns and worries is to focus seriously and deeply on the problems and difficulties of the next (eternal) life. If somehow our deeds here, failed to be virtuous, the eternal life there could be far more troublesome and greater in magnitude than those of this temporary life. If the mind is diverted towards the fear, born out the sever difficulties and hardships to be faced hereafter or its inflicts overwhelming our consciousness, this awe will develop a state of mind that will automatically set aside the worldly worries and force one to be attentive towards the words in Salat and induct the spirit inherent in these words.



**Why should we undergo all this trouble?** If the object is to attain nearness to Allah (God), we will have to leave behind the old habit of blind recitations and hasty ritual of Salat and will have to fulfill its requirement wisely. Islam is a religion of practice, and Qeyam-e-Salat is the potent means to keep one inclined towards virtuous deeds and to motivate one to adopt them in regular life. Salat devoid of this dynamic potential is like the bubble which stays on the surface of water for just a while, then breaks up and dissolves into air, without serving any purpose.

Salat performed gradually with full attention would naturally take a few moments more, but it will stir the spirit and bring in such revolutionary changes as are fit to please Allah (God). And many vital issues of the Muslim community, which are pending, will spring up into active targets and the community would start moving forward.

Moreover, do we not know that the essence of anything lies in the state of its constitution and its proper conduct? Don't we know that it cannot be extracted unless we have the technical discipline and decorum of extracting that essence out of that core? It is our defiance from quality and decorous performance of Salat that we have reached this disgraceful state of existence. Brooding over it and its deliberation is essential. Talking to a person without being attentive to what one is saying to him, is nothing other than insanity and madness. Is submitting ones requests before Allah (God) or talking to Him without being even attentive to what are we talking about, not only nonsense and also absolutely ridiculous?

Everything that has been created by Allah (God) in this universe has endless dimensions. The words meant to be recited in Salat comprehend limitless meaning and aims. If the exhaustive knowledge of these words is with any panel of experts, they are the Prophet and his infallible Progeny. Senior Ulema (religious scholars) have tried their pen on them yet no one has been able to cover all aspects and dimensions of these



words with certitude. None of them have made any claim that their knowledge about them is the last word on them. The elucidation and exegesis of these words are still waiting to be brought to light.

This does not mean that we should give up efforts to explore new dimensions of these words and considering our intelligence too meager to understand them, we leave out discovering the new layers of meaning which have much to do with practical life. Howsoever small and ordinary may our mental ability be, we must keep it engaged in reflecting the depth of their meaning. Over a span of time, this perseverance will take these words to start unfolding their secret power to our soul. With the passage of time, the hidden secrets of its meaning will go on uncovering themselves. Stream of success will start flowing. Rising surge of joy will illuminate the state of our mind. These are those dynamic emotions that work as the activating agents. They launch one on the path of the message the *kalemaat* (words) evolve. In this way it becomes a part of our habit to translate the deeper meaning of these expressions into action provided the continuity is maintained. Only an abiding and sincere intention or strong will is the essential condition. Later in these pages some important facts about the value of sincere intention will be discussed. They carry significant importance.

### **CUSTOM-BASED WORSHIP (IBADAT)**

The recurrent mention of the word 'custom' may be jarring on the readers' taste. But the fact is that if we don't get rid of these customs the continuing downfall and loss will go on multiplying. That is why its repetition was resorted to so frequently. This is our common experience that the fact, if repeated over and over again, helps in solving the problem.

Why did the original content of worship fall into customs? This was the mastermind of the dictating rulers and it is still being continued. The rulers realized that the power of



faith devastates the ruling power, even if their subjects in faith are economically and physically weak. In Qur'an we find references of the victory of the numerically weak but strong in faith over those who were numerically strong but weak in faith. Allah (God) has promised to finally make these very people in faith the leader and heir of Earth.

What will be the power with which these physically weak people will rule the world? Will it be miracle, weapons, or anything else? It is the same faith, live and alert, a faith brimming with knowledge, strength of will and determination. The more an oppressive dictator cracks down with material power, the more rebellion, hatred and defiance he provokes against him. It is natural to rebel against the unjust and the tyrant. But this rebellion is not the job of a coward whose conscience is dead.

The present day dictator is afraid of those who possess that very 'Live Faith'. The faith makes him a combatant who fights without weapon and yet he overpowers those in possession of material affluence.

For this very reason true form of worship was turned into customs so that the essence of the worship loses its spirit, its motivating energy dissipates and people become virtually paralyzed. The conscience traders were the major tools to help the rulers in doing this. As the form of the worship could not be abolished entirely because the masses would have strongly objected, its outlook was maintained but the Allama Iqbal's (tarap) 'agitated dynamism' of the worship was made to gradually sap out. This was done by alienating people from meaning and purpose contained in the words recited in Salat. The lifeless form was retained, and artfully the spirit of the prayer was reduced to a mere ritual. The life injecting faith was thus put to sleep.

Now, it is clear that using this as a weapon, the self-seeking rulers made a silent attack on the Qyam e Salat. We



were trapped in their strategy because of our ignorance and now almost all forms of worship we are accustomed to perform, are nothing but the hollow frames of rituals void of its core objective. This is a great self-deception on our part and injustice with Qeyam-e-Salat. Do we need not Aamaal-e-Swaleha or the acts, which are done in the name of Allah (God) and have the potential to reform and refine our spirit? It is this potential towards which Salat directs. With what countenance shall we appear before our Lord?

Had we realized the value of Islamic worship and had learnt Arabic to be able to perform prayer with full attention and carried out Aamaal-e-Swaleha, our children would have followed suite and from a very early age, Qeyam-e-Salat would have easily become the part of their habit. To Qeyam or rise for the improvement of the humanity would have become their nature. As a result the present situation would not have existed which we are bound to face now. Allama Iqbal departed this world while warning all Muslims in his couplet: "Do wake up, wake up, wake up from this heavy slumber, but none listened to him!"

Cause and reasoning are the real prudence of the universe, which reflects in the rationality of its structure To trace the chain of cause and effect behind the visible world is to be inquisitive and reflective in terms of 'why' and 'how' and this is also indicative of one's acumen. Every sound question raised in mind is eventually rewarded with an equally sound answer.

We should never submit our vision to religious frenzy, bigotry, or concocted Ahadith (Prophet's traditions). The power of logical argument is the greatest gift of the Lord, which enlightens the vision and shows the path. We should take the help of rationality to find out the ways how to acquire inducements of Allah (God). Our Lord is always with those who proceed with rational and sincere intentions.



The only way to get rid of the distorted customary rituals is to seek earnestly the original objectives and goals of the Islamic worship and set out on it once again.

## **PUTTING KALEMAT INTO PRACTICE**

How to make best use of the words recited in Salat in reforming ones conduct? It is an emphatic advice of Imam Ali to recite these words with such intention as may ensure fortifying the heart and prepare us to act upon the purpose inherent in these words. This advice of Imam reveals the following points, which must be borne in mind:

- The words should be recited with full understanding of their intent and meaning.
- The practical purpose hidden in their meanings must be realized.
- The purpose latent in the words of Salat must be visualized as if we are seeing ourselves performing practically.
- The meaning should be translated into action with a persistent strong will.
- The emotions must be kept upheaval. Pain should be felt that in case we fail in driving the purpose, we will get away from the path of religion, lose the pleasure of Allah (God), and hell will be our destiny. And if we succeeded, it would bring to us joy and exhilaration, here and in the hereafter.

## **HUMILITY AND RESIGNATION (KHUSHOO, KHUZOO)- AN IMPELLENT TO PRACTICE**

Without khushoo, khuzoo presence of mind in Salat is almost impossible. How it works, needs our attention. Our mind is the source of mental energy and director of our



physical organs. Nature has made it (the nervous system) dependent on one's emotions (with respect to the intensity of the desire linked to the intended objective). Higher the emotions, speedier would be the mind to direct one's desire towards action. When one directs his mind to achieve certain objective or purpose held with high emotions, the mind launches him to fulfill the desire physically with the same agility. Since khushu, khuzoo agitate one's mind; emotional concentration therefore has been much emphasized in Salat to help produce the desired action.

Whenever the expression Allah (God)-o-Akbar (Allah (God) Alone is Great) is pronounced it must evoke the whole picture of passing from this transient world to being laid in the grave, facing the terror of loneliness, being exposed to possible punishment in the grave and finally being produced before the Great Lord. This evocation will overawe the ego; to drive all irrelevant thoughts out, and all thoughts engrossed in Salat, and making one concentrate on purport of its words.

In articulating the words of prayer, it is necessary to make use of the intensity of emotion to generate the fear due to the Authority of Allah (God). We should think deeply to realize that if we do not transform ourselves in accord with the Will of Allah (God), and fail to reform the society, and cannot place our children on the right path and remained stuck to sinful life, will incur the wrath of Allah (God). Our life here will be ruined and will lose mercy of Allah (God) in the next life. Ultimately, we shall have to face the tortures of Hell. The intensity of these feelings humbles our heart.

This way on account of khushoo, khuzoo our mind will remain concentrated on the words recited in Salat. This will make it easy to follow the purpose conveyed in those words. It is vital to keep our minds awake to the Divine instructions in order to act upon them and deserve the pleasure of Allah (God).



We have already seen in chapters on 'Wisdom', 'Establishment' and 'Worship' as to what are the main objectives of performing the prayer. Realization of these objectives will prove very helpful in stirring our spirit into action.

In this Chapter an effort has been made under the subtitle "Objective" (maqsad), to deliberate those practices, which Allah (God) expects of us. It is with a view that, if we tend to forget, or were not abiding by them, may we get reminded. This thought must always prevail that Allah (God) will call us to account for every iota of act we do in this world. There is no escape from it. He is Just, and will never allow the justice to go lost. The thought of any deviation from His obedience will make us shiver with awe, and fear of Allah (God) will possess our whole being. In future we will be inclined to righteous acts and will care to protect ourselves from the inescapable severe punishment of

In the following passages, the purpose fused in each word has been presented also in a form of declarative/assertive sentences. These sentences are to be articulated in a state of full mental serenity with intensive emotional submersion into the inner spirit of each word. Submersion (Istegraaq) implies the extent of concentration on words to a point where no outside activity or sound may enter the serenity of one's mind as if nothing strikes our ears. In attaining this state of mental poise, there will be some initial difficulty but regular and persistent practice will make it easy to become part of our habit.

Imam Ali, in his prayers, is reported to be in a state of perfect tranquility. His profound knowledge of the Creator and His Creation would possess overwhelmingly his entire being. In this state, once an arrow set deep into his leg in a war was pulled out and he felt neither pain nor any sensation when it was pulled off his leg.



We should at least try to plunge deep into the meaning of the words of Salat, as we sometimes get lost into some thought shutting us off from every activity around; making people to ask, "In which thought were you lost? Allah (God) willing in a few days persistent practice will accomplish it.

If we have to lead the life of a practicing Momin (man in Faith), and intend to present ourselves before Allah (God), in the same state, we will have to refine all our actions. Some persons are often heard saying that, "I shall but do this or I shall discard the veil no matter even if Allah (God) throws me into the Hell." This amounts to a deliberate and open defiance and rebellion to Allah (God). This kind of attitude not only debars from Faith but also puts in the category of the polytheists.

### **INTENTION (NIYYAT) PRECEDING THE ACT OF SALAH**

All our acts are dependent on sincerity of our intention. This is a kind of will to achieve an object. The intention of saying prayer is to get closer to Allah (God) or be wholly in His presence or attentive in order to earn His pleasure. To be wholly in presence of Allah (God) means to pay full attention to the words being uttered through lips and reflect deeply their meaning, particularly its practical aspects. That is to say that our intention will be based on Allah (God)'s injunctions only. Thoughts like giving up justice for our greed or hurting others feelings etc. would never cross our mind. He is our Creator and Sustainer. When we sincerely implore Him to enable us to act upon the inherent suggestions of the words recited in Salat, He (under the system related with duaa) answers the prayer. This is how the Salat acts as a means to set our actions vitreous.

Before starting Salat, assessment must be made if we have made mistakes in between the last prayer and the present one, have hurt anyone that might have displeased Allah (God)? The fire of Hell will be simply unbearable; it will be a situation utterly helpless, having no way out to escape or any place to



hide. These grim pictures must terrify the mind so much as to cause the eyes' well fill-up with tears. Fear and humility must stir the prayer to make us confess, "O Lord! These mistakes and moral lapse which have been committed by me will not be repeated. I was misled by the Satan for my weakness and now I have returned to Thee for Thy obedience." This confession must be deeply sincere and should be intense as to make our eyes overflow with tears.

During the course of entire act of Salat, the intention must be so that with the help of Allah (God) I would not allow the attention to deflect, but if somehow it is deflected it would be pulled back in. It is therefore necessary to keep centered in the meaning and purpose of the words being recited by us otherwise the Salat will become void. To achieve this state sincerity is inevitable. Imam Ali has said, "Sincerity (Khuloos) is the product of certitude of conviction." If we are sure of our belief that we are in presence of Allah (God), He is witnessing everything, and is aware what we have in our mind, His Pleasure is far more valuable than the transitory thrills of this world; such thoughts filling our minds will produce real sincerity in our hearts. In order to achieve sincerity, it is vital to abstain from getting irritated. Patience and perseverance are miraculous virtues and must make its way into our habit. When impatience causes irritation and tends to burst into anger, we must take a few deep breaths and try to contain ourselves. We must remind ourselves that the power of control is far superior to the weakness of anger, which shatters the balance of mind. This practice will surely breed poise and concentration of mind. Such an intention ensures achievement of one's objective.

In the intention (niyat), one must determine that he will invariably keep his mind concentrated on the meaning and import of the words of Salat. Practical shape and form of those meanings must be brought on the imaginative screen and visualized as if one is acting on those instructions. Accordingly,



during Salat it must be made firm in mind that in all circumstances we will stick to the injunctions of Allah (God) and will not allow attention to sway. Together with the intention, as the expression Allah (God)-o-Akbar is proclaimed, whole picture of one's creation from the beginning to the end: the birth, feeble and helpless infancy; selfless affection of the parents and their hardships in bringing us up; days of youth and its wayward mistakes; the infirmity of the old age; and finally of our being lowered in the grave empty handed all must pass one by one through our mind. This makes our heart humble and receptive and prepares it to be fully attentive to Salat. As such, humility and resignation, the khushoo, khuzoo must take precedence. It is quite natural that continuous effort increases ones capabilities and helps gather tremendous spiritual power. Abiding by the related instructions required in this matter with patience and persistence, ascertains its achievement.

## **WORDS AND EXPRESSIONS RECITED IN SALAT**

### **'ALLAH (GOD)-O-AKBAR'**

**Sense and Meaning:** Everything is valueless and lowly before the Absolute Power and Greatness of Allah (God). No power can be taken as granted other than His Power. Our life is running exclusively on His Mercy and generosity. Bowing down before Him as a humble most servant (Abd) and constant obedience to His Commands keeps our chin high and enhance sense of our dignity. His orders take precedence, and His injunctions surpass all other injunctions.

Just to say 'Allah (God) is Great' do not connote His Greatness, because words and language fail to comprehend His Greatness. Imagination cannot reach Him. He bears no similarity with any of His creatures that He may be explained in comparison to anything.



Unimaginable vastness of the universe is beyond the capacity of what human can envisage. His creative power and genius took neither help nor strain in creating any particle of this vast Universe, all He took was to say "Be" and it was there in existence. He kept it going in ordered motion. He caused it develop and expand and the only Absolute One who provides ever going sustenance to each creation. There is absolutely no room for associating anything with or making any one partner to Him.

There is no opposite power to His Being. It is necessary to realize that He alone is absolute Almighty so that the head may not bow in worship to any other than Him

Everything must be done keeping in mind the pleasure of Allah (God) as He only is worth worshipping. In the famous battle of Trench, when the adversary spits on the face of Imam Ali, he stops beheading him immediately and gets off his chest and holds himself composed (anger is not liable to Imams' trait). This act of the Imam was to tell that anger born out of the spitting on his face was due to the personal cause. And fighting in his personal cause would have affected the purity of fighting in the cause of Allah (God) only, and would have distanced him from the pleasure of Allah (God). This is guidance for us to learn that anger (which is a blinding and satanic emotion and disrupts brain's working capacity) evoked for any reason must be side tracked for a while, diverting one's mind towards Allah (God)'s order to swallow it. It will normalize the state of mind: otherwise any step taken in the furious state would have us counted among the unjust.

This world and whatever it contains is the manifestation of the stable wisdom (Hikmat) of Allah (God), the Supreme in Highness, Greatness, Dignity and Might. He has full control over all the matters of this world and is the provider of sustenance to the entire Universe. The ever growing knowledge with which mankind is being benefited is but His gift.



No one is His match. He alone is the center and pivot of the whole humanity. The knowledge of His Being may be somewhat attempted only in the light of teaching of His Messenger and his infallible descendents.

His creations, if closely observed, would reveal that everything is connected with each other in a wonderful manner. After a laps of short time a new galaxies are sighted, which actively exhibits the vastness of this Universe beyond imagination. The whole Cosmos clothed in a huge cloak speaking of the Glory of His Oneness, and is far beyond our intelligence. His Power cannot be comprehended as the mysterious potential of every bit of His creation stands beyond comprehension. The more human understanding advances, the more it realizes that it too meager and scant to understand the secrets of creation. Nevertheless with every effort to know more, he is rewarded with fruits of his research. Whole universe including mankind is but dependent on Him, He is independent of all.

Each and every particle, atoms, cells, molecules etc, compound and other forms of unknown matters, in existence of this fathomless universe, is in perfect accord with the overall balance of creation. There is no amiss in the slightest degree anywhere in the whole order. The movement and activity of every iota of creation is indebted to His Mercy.

He is present everywhere and in everything He has created. Nothing can escape His vision. Entire order of the universe is in action flawlessly on account of His presence and His wisdom (Hikmat) and works without being in need of any amendment. Nothing can move without driving power or a mover, His pervasive Presence everywhere, bespeaks clearly of his Oneness.

After inculcating human being with the effects of good and bad, Allah (God) has given a little freedom of action to him. By following the path of virtue, man earns the pleasure of his



Creator and Sustainer and becomes entitled to be rewarded immensely. And by deviating from goodness he earns His wrath and thus becomes fit only as fuel of the Hell fire.

Injunctions of Allah (God) (Usool and Froo of Islam) bear precedence over human preferences. Any act apart from His orders puts man in the lap of the Devil and makes him lose the peace of both the worlds. Getting separated from Divine Justice, he gets himself involved in acts of tyranny.

Qur'an warns us against the disobedience of Allah (God). Any person deviant from the path of obedience does realize at a stage of his life that it was not wise of him to cut away from the path of obedience, whether it was done deliberately or by ignorance. This realization is a proof of the fact that Allah (God) places forehand in human conscience the light to see and assort virtue from the vice. This is indicative of His Justice. Together with this, His Messengers and Prophets have practically demonstrated how to obey Allah (God) and act upon His injunctions. They undertook all kinds of troubles and tribulations but never departed for a while from the path of submission to His Will. Their perfect adherence to Allah (God)'s instruction and remaining steadfast to the straight path of Truth, speaks of its value as being beneficial and guiding model to humanity.

Allah (God) has placed everything of this world in service of human being, even the organs of our body submit to our command. These organs must be engaged only in the just and righteous acts. If anything stands beyond our understanding our, intellect tells that this is due to lack of knowledge and more instructions are required. This Hikmat of Allah (God) is a great gift to human being.

Allah (God) has informed us that He is nearer to us than our jugular vein. It indicates that the certainty of systematic functioning and vigilance of the cells, tissues, nerves and muscles etc. in our body is because of His presence



everywhere. And the mal-functioning in our system is largely the result of violation in His laws by us.

He is the creator of death and life which indicates that after passing out from this world, real life will commence at, in the eternal world based on ones deeds. If one defied Allah (God)'s orders, he will have to face the Justice of Allah (God) and suffer the punishment.

Allah (God) is independent of all needs; He fulfills all the needs of his creation with kindness and compassion. All that He wants by way of obeying Him is that every step one takes should be for the welfare of mankind with a touch of moral grace, love and sympathy. None of his acts should be to hurt them. He has promised to compensate such characters with rewards as are beyond one's imagination. He has made it utterly clear that devotion to Allah (God) is to perform one's duty towards mankind. Being benevolent to humanity would be treated as benevolence to Allah (God).

Every step taken must have an objective or goal, for one receives strength from it. The goal itself provides courage, strength and ambition to reach it. Allah (God) is our destiny. We are to be summoned before Him on the Day of Judgment. He is the goal and the central source of energy and potential to the entire Universe. Every atom is in receipt of energy from Him. Our journey of life is in progress towards Him. All that we have to ascertain is the validity of the path we are traversing. It must lead us straight to Allah (God) so that we may get enriched with an endless and immortal energy. Only the true and valid path, shown by the Divine Guides sent by Him can save us from being hijacked by evil forces and keep us stick to the safest rout to our final destiny. It is the only path on which disappointments will not prevail. On the Day of Judgment our Lord will grace us with his bounty and rewards.

**Note:** In general we pronounce Allah (God)-o-Akbar habitually following age old traditions, while our attention is



not directed to its meaning. This habit of heedlessness has deprived us of the Grace of our Creator who has gifted us with innumerable things. We do utter 'Allah (God) is Great' but never bother to explore the meaning of His Greatness. It is necessary that whenever we say Allah (God)-o-Akbar we turn our attention to its vast and profound meaning. We must feel ourselves in closer proximity to Allah (God), like a humble slave standing before his Kind Lord; mind filled with awe, eyes brimming with tears, heart leaping towards Him; begging in the words of the famous prayer of the Prophet: "O my Lord! Do not leave me, to myself, even for the blink of an eye. Confine me firmly to only those deeds which are sure to please the Majesty of Thy Lordship, and allow not even reach near me those things which displease Thee. My Lord! Keep this Your servant ever in Thy service, so that he may always be protected from evil acts and be saved from Thy wrath. When I am lowered in my grave, even there, I may not be deprived of Thy Mercy as Thou art so compassionate."

When strong desire to cling to the mercy of Allah (God) will find its way in the restless heart, we shall implore Allah (God) over and over again with a heart submerged in His thought. When we will add to our actions the deeds which please our Lord and despise the acts which displease Him, then we shall achieve the most desired form of human conduct. The humanity will be benefited through our morality and served by our life. This is the character, which is loved most by Allah (God) and with this character we can attain His will and His pleasure.

With the pronouncement of Allah (God)-o-Akbar our heart must tremble with awe and fear. We must assess, if we have not made any lapses, which might pull us apart from being a true servant to Allah (God).

**Objective:** As we have tried to realize the meaning of Allah (God)-o-Akbar, its impression must abide in our soul and keep us in a permanent state of submission to Allah (God) like a true



servant. We must always try to understand the subtleties of His instructions conveyed to us through His Book and the traditions of the Prophet, and we must resolve to follow them strictly, abstain from prohibited sensuous desires and evil ways. Believe totally in the sovereign and Absolute Power of Allah (God) so as to protect from Shirk and have trust in Him exclusively.

When we shall mentally and emotionally accept that all men are equal, all of them are His servants, we shall relieve ourselves from the distinctive complex of superiority or inferiority. It will enable us to give up arrogance, vanity, self-love and imposing over others. In the chapter on "Hikmat" a detail description of service to humanity becoming part of Muslim brotherhood, has been made, and this is needed to be taken into practice.

It is worth bearing in mind that not to abide by the guidance of Allah (God) amounts to telling Him; "O Allah (God)! I don't obey Thee!" That is to confront Him as his adversary and this is close to Shirk. The frequency of the recitation of Allah (God)-o-Akbar in the prayer is meant to make us realize that standing before Allah (God) we are negligible, insubstantial, pauper and beggar, and seeker of His refuge. This state must take root in our mind set. We must assess our relations with others; inquire from others about our behavior, if any vanity has not crept into it, or injustice has not become part of it?

Acquisition of highest knowledge available be taken as part of piety; an obligation in service to humanity. This will help one advance in research and inventions so that mankind is served through it. There is no room for ignorance in Islam. If a man does not closely and constantly pursue the pace of knowledge, he cannot achieve enlightenment about Allah (God). He would roam about aimlessly and fall out of Islam.



**Self Assessment:** We should assess ourselves on the following bases:

- Have we accepted the Glory and Greatness of Allah (God)?
- Are we steadfast with justice?
- Do we meet humbly the poor and the downtrodden?
- Do we make arrangements for the poor for their education and removal of poverty, to make them stand on their own feet and independent of others?
- Have we cultivated humility in our nature?
- Are we firm in practice of the Usool (roots) and Furoo (branches) of Islam, which ensures virtuous life?

### **Prayer or Invocation (Dua):**

My Lord! Do bless me with Thy favor so that:

- I live only as Thy true, humble servant.
- I faithfully follow the teachings of Quran, the Prophet and his Progeny.
- I keep away from injustice, self-love, vanity and selfishness and help those who deserve to be helped.
- I Qeyam independently, or united with others in taking out people from darkness of ignorance and strive for their welfare and progress.

**Affirmation (Iqrar)** O my Lord; Thou art Greatest, Highest in forgiveness and mercy, There is no match to Thy unique Oneness, by Thy grace, I have given up arrogance, self-love and selfishness. I affirm Thou being the Greatest. I meet Thy servants with humility, be they younger in age or older and always ready to offer any help I can extend to them. I am strictly in obedience to Thy commands, and have cut off from all those who do not believe Thee. I shun even to turn to evil



acts (feel in imagination as if we are performing good acts and detesting the bad ones). While in the state of Salat with humility, I concentrate on the words recited and reflect their meaning with a mind wide open and a heart all receptive. I regularly study Qur'an and try to understand it in depth meaning. I transform into action the teachings of Qur'an. I keep on improving my conduct in the light of the traditions of the Prophet received from his pious Progeny so as not to get deflected from Islamic teachings. I am always conscious of human welfare so that I am regularly in receipt of Allah (God)'s pleasure.

### **BISMILLA-HIR-RAHMA-NIR-RAHEEM**

**Meaning:** (In The Name Of Allah (God) Most Beneficent The Most Merciful) In the name of Allah (God) whose Mercy (as Rahman) is inexhaustibly available to every creature of this temporal world and whose permanent and everlasting Mercy (as Raheem) is for the everlasting world for those who have faithfully followed the path of Allah (God) in this world.

**Objective:** This verse namely Bismilla-hir-rahma-nir-raheem should be recited before starting any righteous act with full attention to its meaning so that the fear of Allah (God) may prevail upon us and we may not be misled from the Divine path and take any other harmful course in life.

We know that the Islamic laws have been framed by our Creator in perfect accord with the laws of nature, upon which He has created the whole Universe (Vide Qur'an: 54:49) and which have been conveyed to us by the Messenger of Allah (God). These laws neither change nor become outdated with the passage of time. (Qur'an, 33:62). This is exactly like the laws of Nature which never neither changes nor things which follow these laws ever defer. Like the honey-bee, which has been allotted a way of life and is following the same pattern of life for millions of years no change has occurred in its nature.



Human nature is also under the same laws except for the fact that Allah (God) has extended it with an additional faculty to make progress, and has granted human being some freedom to make the best use of it and work for the welfare of humanity. Along with it Allah (God) has also warned them against violating these laws to act after their own wishes so as to prevent them from getting involved in the quagmire of injustice which is extremely tragic. In this way it is a warning verse. Children too must be made habitual to recite it fully aware of its meaning and implications, before commencing every useful work.

Copious mercy of Allah (God) (Al-Rahman) is manifested in the material world in the form of food, water, air, fertile land, sun and moon, stars and solar energy etc. And in the mental world His Mercy has distinguished us with knowledge, intellect, reason and reflection. In the emotional world He has given us the affection of parents, conjugal love, joy of a family etc. In the moral and spiritual world, He has given us His Book, His Messengers, and His laws of guidance to help us lead a sound, upright and wise life, so that no extra strain may spoil the journey of life. This merciful generosity of Allah (God) is equally available to all without any discrimination of a Momin (believer) who leads a peaceful life in submission to Divine Laws or a Kafir (disbeliever), defiant or oppressor who violates His Laws and disturbs peace on His Earth. The repercussions of violating laws which are evidently against the law of the Nature will have to be suffered partly in this very transient world too.

In the next world of permanent life the Mercy of Allah (God) (Al-Raheem) will be based on the deeds, conforming to the law of Nature and performed in accord with the Will, Command and Guidance of Allah (God), the Guidance He conveyed through His Messengers and Guides, which under the orders of Allah (God), still continues. As for those who have taken it lightly and do not follow the natural system of



His Guidance and do not obey His Messengers, have obviously indulged in sinful deeds. They, to the extent of their betrayal from virtues, will have to suffer unbearable punishment.

Imam Ali had pointed out that the first dot below the letter 'Ba' in this verse Bismillah comprehends the whole Qur'an in it and he (Ali) is the living referent of this dot. That is to say that the actual character of a man as desired by Allah (God) in Qur'an, has been summed up after the Prophet in the character of Ali and can be learnt from his lifestyle only.

This is important to remind that along with the guidance of Qur'an, the Welayat (Guardianship and commanding authority) of Ali is a binding condition. Allah (God) has crowned Ali with this authority. The purpose is to provide a living model in the lives of these infallible Imams, so that we may follow them and remain steadfast to the path of Truth and protect our life from the dangers of evil thoughts and acts.

**Self Assessment:** Have we kept our life intact in keeping with the instruction of Allah (God) (adherence to Qur'an and Muhammad and his Progeny)? Are we sure that we have not been tricked by the Devil whispers and got driven into unjust and unrighteous acts; oppression and tyranny? Are our actions worth deserving the Mercy of Allah (God) in this world as well as in the next?

**Supplication:** O Lord! Bless me with Thy favor, that in order to keep my deeds in order I adopt the path of Qur'an and that of the Guides sent by Thee, to be worthy of Thy mercy in the life-hereafter. Indeed You answer the prayer of Thy servants. (With a heavy heart and tearful eyes) Implore if Thy favors are withdrawn, my actions are bound to decline and I will deserve Thy wrath, certainly I can't stand Thy wrath.

**Affirmation:** Before starting any work I say, Bismilla-hir-rahma-nir-raheem with full attention and awareness to its purposeful meaning so as to hold my actions firmly established within the bounds of Islamic instructions. In order to



appreciate the depth of its meaning, I study regularly Qur'an and the biographies of Progeny of the Prophet. Following them, being the essential condition of Qeyam-e-Salat, helps me keep my morals intact and inspires me to Qeyam for the needy and the poor. This is the only means of winning the mercy of the Lord in both the worlds.

### **ASH-HADO-UN-LA-ILAHA-ILLALLAH (GOD)**

**Meaning:** I testify (confess) to the fact that there is no Allah (God) save Allah (God). He is Absolutely One. Everything in existence is His creation. He is exclusive owner of everything without any partner (it is to be linked up with the meaning of Allah (God)-o-Akbar, Great is He alone)

**Objective:** It is a pledge undertaken by His servant to Him that he would keep himself strictly in line with the teachings of Qur'an, the Prophet and Imams for maintaining the purity of his actions. The object is to seek the refuge of Allah (God) to be saved from the miss-guidance of the Satan. It is meant to prevent all such things from entering our actions, which do not agree with Qur'an and Ahadith. Benefit of this pledge will be to save human being from getting involved in unjust and inhuman deeds. As the brunt of the oppression, perpetrated by the cruel people is borne by the helpless humanity, the true guidance helps one Qeyam or rise against it and look after its grievances. Righteous guidance keeps human being motivated towards this spirit and the cause receives enhancement. Qur'an says that "Pledges will be questioned about (on the day of reckoning)." (17:34) When Allah (God)'s servant (petty slave) honors his pledge sincerely and resolves to lead his life in accord with his pledge, he keeps himself away from the ways forbidden in Qur'an and the Prophet's teaching. He must pronounce Ash-hado-un La ilaaa -illal llah with full awareness of its wider implications. Simply uttering these words by mouth is nothing short of wasting time and undoing the worship; unless one mentally explores the meaning and purpose borne in these words. It has nothing to do with Salat; nor will it fetch



any reward. We need to save ourselves with this sort of ignorance. Moreover, man holds a responsibility given by Allah (God), to discharge his duty as Allah (God)'s trustee (khalifa) on His earth. Any breach in this trust will be questioned and he cannot escape accountability.

**Self Assessment:** Am I firm on my pledge made to Allah (God) and that am I not surely turning away from Allah (God)'s instructions? Am I not putting the blame of own unjust acts on others in order to serve my own interest? Am I not cutting off from serving the cause of human welfare? Does every step I take proceed on its way to justice?

**Supplication:** My Lord! Do strengthen this humble servant to be able to fulfill the pledge he has made to Thee and to follow it fully and wholeheartedly. Help me perform nothing other than Thy instructions. Indeed Thou art the one who fulfills the needs of the needy and Thou art the Most Merciful and have Power over everything.

**Affirmation:** With the help of my Lord, I have adopted the path of Qur'an, the Prophet and Imams. Human being is being oppressed from all sides; illiteracy, ignorance, hunger, poverty, disease and helplessness have surrounded him. With the help of the worldwide wisdom inherent in Qeyam-e-Salat I try to infuse knowledge and enlightenment in people to make them reflect and get stirred into action so that they could be reformed and proceed on their way to progress. They have been chained with ignorant customs and superstitions. My effort to induce them to see realities and follow true religion is in progress. Reformation in the masses as well as in my own self is in progress.

### **ASH-HADO-ANNA-MUHAMMAD-AR-RASULULLAH**

**Meaning:** I bear witness (confess) that Muhammad is the Messenger and Guide sent by Allah (God) to us. The first thing created by Allah (God) was his Noor (light). And with this light was created rest of the endless creation which took place while his light was a witness to it so that the wisdom lying in diverse



creations stays into his knowledge and no fallibility may creep into his guidance to mankind leading to a sure Destiny.

Having sent down 123,999 prophets, Muhammad was sent as the last and final Messenger and Qur'an was revealed to him as the last and the final scripture. It was in the term of his messenger-ship that the religion of Islam got completed. He showed practically how to follow Qur'an in practice so that human being does not find difficulties in practicing the laws of Islam and may not get apart from its axis. It is why Allah (God) made it obligatory to follow the Prophet closely. The roots and branches of the religion were constituted as the foundation of Islam to provide us a direction for decorous practice so that we embrace Divine orders, and make ourselves Allah (God)-fearing and humble (Taqwa).

It is our daily observation that the man, who does not adopt (Taqwa), which is Allah (God)'s order, loses his foresight and drifts swiftly into unjust activities without any hesitation. On the other hand the one who acquires knowledge connected to the laws of Islam, he is able to keep away from sins and goes ahead on his way to progress. This progress cannot be achieved unless a regular and in-depth study of Qur'an and the life-pattern of the Prophet are consistently made.

Worldly affairs are not outside Islam's boundaries. That is why the acquisition of the knowledge connected to hold the reins of world (govern it) and scientific research and inventions have been made an inseparable part of religious mandate. This is to save us from lagging behind the world and backwardness, and this also secures us against slavery.

**Objective:** When we bear this witness we, in fact, give word to the Prophet that we will act upon all the instructions given by him. Among the instructions given by the Prophet, the topmost and emphatic instruction is to follow the infallible Imams after him. There is a complete package of Islamic instructions based on Qur'an and the practical life of the



Prophet and his infallible Progeny. There is no room for the desire of the ignorant people to choose what they like and reject what they don't like. Ignorance, which is the root of all troubles, is not acceptable to Islam at all.

It is worth keeping in memory that Islam is a religion of peace and harmony. Ways other than those of peace have nothing to do with righteousness. Those ways are full of dangers, involving men into troubles in this world and leading them to unbearable punishment in the life hereafter. It is therefore binding on us to live always with the fear of Allah (God).

**Self Assessment:** Are the instructions of the Prophet and the laws based on the roots and branches of Islam, serving me as the guiding torch of my life? Am I sure that my behavior with others betrays vanity, self-love; that I don't interact with rage, anger, injustice, tyranny and belittling others? Do I meet people with humility and smiling face? Do my deeds contain benevolence on priority basis?

**Supplication:** My Lord! Favor me with the ability to follow completely the guidance of the Prophet. Do bless me with higher Islamic knowledge (both of this material world and of the next) so that I do not skip it even for a moment and dwell with a life as Thy servant in-deed. May the nearness to Thy Mercy be always available to me as Thy humble servant! All power belongs to Thee, and Thou art highly compassionate to Thy servants.

**Affirmation:** By the Grace of Allah (God) I take every step in keeping with obedience to the Prophet. I behave very politely and sincerely with everyone. I never think of even going near to cruelty and injustice. Serving humanity is my routine. I solve my own and society's problems in consultation with others. I always keep up study of Qur'an and Ahadith with full attention and understanding on a regular basis so that its study helps me follow footsteps of the Prophet enabling me



held fast on righteous path, and I may prove my mettle in the trial of life.

### **ASH-HADO-ANNA-ALIYAN-WALI-U-LLAH**

**Meaning:** I bear witness that Imam Ali has been commissioned with Welayah by Allah (God). It is mandatory on the entire humanity to accept his and other Imam's authority. It is because none other than Muhammad and Ali and the Progeny can claim to show the Path of Truth. To deviate from their guidance is nothing less than annihilation. In Islam whatever has been made obligatory, is for the good of humanity. Its defiance is bound to bring trouble to human being making him lose the peace of this life as well as the joy of next world.

**Objective:** Mention has already been made on Welayah. Here it has to be brought home that Welayah carries the power to rule. This is a rank assigned by Allah (God). To receive guidance necessitates a Guide. This Guide has to be one whose commands are literally the commands of Allah (God). It is for this reason that Imam Ali has been designated by Allah (God) the Wali of all the believers. The Prophet had repeatedly been proclaiming this from Zul Asherah until he made the open announcement of Ali's Vilayah at the historical gathering of the Muslim Umma after the last pilgrimage on the plain of Ghadeer.

To protect mankind from getting lost or being led astray, it is of utmost importance to realize deeply how genuinely a True Guide is indispensable for human life. To ensure this provision, the Prophet, as directed by Allah (God), named the infallible chain of the children of Ali and Fatima as his own children or Progeny. Out of the twelve Infallible Guides from this Progeny, the eleven Imams were being sent by Allah (God) from time to time as the Rightful Guides for human guidance. The last Imam is in existence, but inaccessible by the Will of Allah (God) to shield him from the enemies of Truth and Justice. He would



only appear at the most appropriate time known only to Allah (God). Even within these constraints, the Imam does help the believers. The nature of guidance of each of these twelve Imams is one in essence without any difference or disparity, in perfect accord with the word and spirit of the Book of Allah (God). This Velayat is not like the power exercised by the sinful rulers or the dictators who rule at the cost of hard-earned money unjustly grabbed from the poor masses. Muhammad and his Progeny are the spring and main source of knowledge. All the material and religious knowledge has been released through them. Utilizing this knowledge the modern science climbed the ladders of progress. It is highly desirable that we, who claim to be in love with them, acquire higher levels of modern knowledge, make new inventions, and compete in serving the humanity with the new findings of science.

The treasure of Islamic knowledge lies buried in Nahjul Balagha, Saheefa-e-Sajjadia and Usul-e-Kafi etc., and these are an asset received from them. These books are immensely vital to study along with Qur'an and very helpful for proceeding in the direction of human welfare and enlarging the horizon of knowledge. Without acquiring a fairly high standard of knowledge and skill, no one can realize the status and greatness of Muhammad and Aal-e-Muhammad nor can properly be counted among their followers. An ignorant cannot be a Muttaqi (the one who has enough knowledge to have no excuse for fearing Allah (God)) as Taqwa is based on knowledge and enlightenment.

**Self Assessment:** Are there any actions in my conduct which may disqualify my claim to be in the Velayat of Imam Ali? Am I firmly holding my resolve to obey him? Have I acquired enough knowledge to be able to fully adopt the life of Taqwa in order to become his real follower?

**Supplication:** O My Lord! Do keep the currents of love of the luminous soul of Muhammad and Aal-e-Muhammad running in my heart. O Lord! Do favor me with strength to



follow their instruction, which are based on justice and truth, to ensure my march on the path of progress. O Lord! Help me keep myself busy in service to humanity so that I may deserve Thy Mercy. (With an imploring heart) O Lord! Forgive my sins, as Thou Art the Most Merciful and Most Compassionate. My Lord! Do help me strike this goal!

**Affirmation:** I am engaged in expanding my knowledge with full resolve. My goal is to explore new scientific ways and means for serving humanity. Together with this I regularly study books based on the knowledge of Qur'an and the lives of the Prophet and of his Progeny so that it keeps on getting me enlightened. This facilitates me to base my life on Taqwa and to remain attentive to the guidance of our contemporary Imam. I intend to continue my efforts to create awareness among people to enhance knowledge and wisdom to help the deprived stand on their feet and get rid of their slavery and march on their way to progress and let humanity breathe in open air of liberty.

### SURA-E-FATEHA

Sure-e-Fateha is the opening chapter of Qur'an and its importance can be appreciated by the fact that the recitation of this chapter has been made obligatory in Qeyam-e-Salat. No Salat is acceptable unless this chapter is recited at least in two sections (rekats) of any Salat. This distinction forces us to essentially consult books written by eminent Ulema on the significance of this chapter so that its practical aspects become clear and could be used in our character building. In this connection the commentary on this chapter by Ayatullah Khooi and Shaheed Mutahhari are worth mentioning. They have been translated in different languages. Here a brief account of their commentaries is being presented.



## ALHAMDO LILLAH

**Meaning:** All praise is due exclusively to Allah (God). Whereas He is independent of it as He is independent of everything (Allah (God) hus Samad). Our intellect and vision are too limited to comprehend Him. To say that 'all praise is only for Allah (God)' is to make man not to seek praise for himself, dangers of which we have already understood.

This is a fact that with the passage of time, as human being goes on identifying the wonders and wisdom of the various systems in existence in this mysterious universe of elements, it is being clearly revealed to him that there is an invisible but a power Who pervades and encompasses a universe having unlimited dimensions. He is beyond description and definition. It is this Power that keeps the whole cosmos in motion and before this Power human being finds himself nothing but negligible. After concurrent discovery every short while of new galaxies in the planetary system indicates that there is no end to this Allah (God) created vast universe and through His rationality He is providing it constantly with sustenance and energy. The more amazing things beyond his comprehension human being brings under his control, through mercy of Allah (God), the harmony, beauty, colorfulness, and charm of this universe allures him and becomes the cause of his interest. He is bewitched of the brain and aesthetic genius of the Maker of this Universe. In this suspended moment of wonder, the Praise Al-Hamdo Lillah (praise be to Allah (God), Whose servant I am) involuntarily escapes his lips. Since he makes profitable use of all these powers, he bows his head in token of thankfulness to the Great Lord. His conscience awakens and heart gives a call, "O Sustainer of life I find Thee alone worthy of worship." Getting ecstatic drops him down flat over the ground and places his forehead on earth and he prostrates in complete submission to his Lord.



It has been hinted in Qur'an and explicitly said in the Ahadith of the Prophet that anybody who is not thankful to the person or any creature he is benefited from, he cannot be thankful to Allah (God). It implies that the sources and creatures through which Allah (God) provides benefits and blessings must also be thanked, such as the parents and those he receives help and subsistence from or teachers through whom he receives knowledge or training. However, since the ultimate benefactor is Allah (God), it must be well settled in mind that these means are but arranged by Allah (God), therefore He must be praised and thanked first.

In short, the sense of gratefulness is a sacred feeling in a human being which rises from the depth of his soul to make him praise his Lord and bow in humbleness before Him, and in view of the endless bounties provided by Him to be thankful also. After recognition of Allah (God), he must enhance his Ebadat, or worshipping, forgetting all about himself and raise it to a higher level. The duties related to worshipping can only be fulfilled when the servant gives full regards to the Will of his Lord and acts according to His wishes. Main object in winning the Will of Allah (God) is to serve the humanity, which has the highest place in devotion to Allah (God).

**Objective:** Al-Hamd-o-Lillah (all praise is due to Allah (God)) carries a higher goal namely to nurture and educate humanity. One must never feel proud of himself howsoever high a rank or ability or wealth he might have achieved. He must rather attribute his achievements to the grace of Allah (God) and therefore must behave with others with real humility. Vanity and arrogance in general and anger in particular give rise to unjust and oppressive acts. Cruel acts hurt and harm others and pretty often they trap the very author of the cruelty himself. At its least, the cruel deeds hit his conscience and mentally strain him from within, leading him eventually to a number of sicknesses eating into his vitals. If persisted in oppression, it leaves him a hollow man. Wrath of



Allah (God) becomes his fate. Whereas the appreciation and Praise of Allah (God) (i.e. conforming to the Divine attributes) and thankfulness and worshipping saves him from many dangers and takes him safely to his desired destiny. Worshipping in fact means to act upon Allah (God)'s instructions and to be always attentive to His Will so that no deficiency could find its way into ones conduct. Human welfare, after all, is the goal of all this.

**Self Assessment:** Am I treading the path of true worship, behaving politely and humbly with people, following the guidance of the Guides sent by Allah (God)?

**Supplication:** O My Lord! Protect me from the curse of self-infatuation and self-praise. And bless me with the favor of praising Thy attributes all the time, so that I may remain steadfast to the Straight Path of Truth directed by Thee. Equip me with the righteous knowledge and awareness so that I Qeyam against the injustices rampant with humanity. Do strengthen me to be able to act virtuously as Thy most obedient servant. Give me moral courage to resist sins lest I deserve Thy wrath. Indeed Thou answer the prayer and Thou art Most Merciful.

**Affirmation:** I find Allah (God) only worth praising. It is He who has made this earth through His perfect Hikmat (Wisdom) to be the fittest place to pass the days of life in here. It is His Generosity and Mercifulness that He has permitted every living being to make use of thing he needs out of His endless belongings of His world. I deeply appreciate His Charitable Mercifulness which has made me humble. Now by His Grace I meet people having meekness in mind, politely and mannerly. I keep on generating in them self awareness so that an enlightened and alert society shoots up and balm their wounds. In addition, to attain affinity of Allah (God), keep myself busy in discovering fresh horizons of knowledge to invent new things to serve them better. I firmly and completely abide by the commands of Allah (God), fearing His authority



and loving His Mercy (Taqwa), as He alone is worth worshiping.

### RABBUL AALAMEEN

**Meaning:** This expression stands for the One who sustains the whole Universe, The Nurturer, The Educator, and The Supplier of energy to everything to move on its way to its highest potential of growth and development. All these attributes of Allah (God) show us that there is a Guardian, who is watching us while providing for our needs. This perishable world is in constant progress in accord with the fixed planning of Allah (God) and is proceeding towards (takamul) completion of that planning. The Wise and Mighty Hands of Allah (God) are giving it every moment a fresher look. There is nothing in this world which is not receiving its sustenance from Allah (God) and not on its way to progress but is needy of His Rabubiat, the nurturing towards gradual head-on progress. It is binding on human being not to lag behind in the race of progress this world is making. If he did not pace with it or moved few steps ahead of it, the fast progressing world will leave him behind and go far ahead of him and he would become the victim of extinction.

For this it is also essential that he moves ahead with his eyes fixed on the target namely the life-hereafter. Otherwise he would go astray and fall into arrogance and cruelty. To achieve this objective it is essential to follow the instructions of Qur'an, Muhammad and his Progeny. Their instructions are in perfect harmony with Nature. Since any path other than this would not be keeping up with Nature's stipulations and will not be agreeable it, will face declination. Nature will not give a hand to it and as a result will meet with Allah (God)'s wrath. Qur'an (17:18-20) gives us a clear definition of Allah (God)'s Sustenance:

“Whoever wishes for the things of this transitory life, We readily grant him-- such things as We will, to such persons as



We will. But in the end We have provided Hell for him: he will burn therein disgraced and rejected." (17:18)

"And he who wishes for the things of the Hereafter and he strives for it with all due striving, and have Faith, they are the ones whose striving will be thanked (by Allah (God))." (17:19)

"Of the bounties of thy Lord we bestow freely on all these as well as those: Bounties of thy Lord are not closed (to any one)." (17:20)

**Objective:** As Allah (God), the Absolute/Great has put the whole Cosmos in perpetual progress so he expects from us as well, to be a partner in this progress. For this we shall have to stud us with highly elevated learning and prudence in conformity with the instructions of Allah (God). We will have to open laboratories for conducting research and carry it forward with full dedication so that we are always a few steps ahead of others. Otherwise we will have to remain dependent on them and fall into virtual slavery as we find the condition of the Muslims in the present day world.

Besides, as the verse quoted above is warning us, we should not confine our ambition to this transitory life alone, but the face of our ambition should be towards achievement of Allah (God)'s pleasure. Even while we keep ourselves busy seeking comforts, same time we must not lose our attention about the comforts of the poor people. We can never be able to thank fully the bounties of Allah (God), but our worship, obedience and thankfulness to Allah (God) could only be by keep on fulfilling our obligations we owe to others without delay. This is what Allah (God) wants of us.

In the next life the servant cannot escape summon before his Lord. His welfare lies in his leading a life of obedience to Allah (God), always fulfilling the requirements of true worship. Sincere adherence to His pure guidance cordially is its logical outcome.



**Supplication:** O, the Sustainer of Universe! O Provident of everyone's needs! In order to tender my services to the poor humanity, help me enlarge my knowledge in make progress in research and invention. As long as I don't fulfill my responsibilities to the needy, don't let myself feel satisfied. O Lord! Thou hast Power over everything, O The Most Merciful! Do bless me with Thy favor in developing sincerity in my deeds.

**Affirmation:** In submission to my Lord, in accord with His guidance received through Qur'an, the Prophet and the Progeny of the Prophet, I am leading my life with deep resignation and humbleness. Out of the bestowals of my Master, I without any hesitation pay out wholeheartedly to the poor what is due. I am engaged in attaining higher levels of knowledge in an effort to make the downtrodden stand on their own feet and make headway in their lives so as to eradicate poverty and ignorance for good from their midst. I thank Allah (God), the Sustainer of Worlds, for His favors, enabling me to accomplish this mandate and bow down in adoration to His Sovereign Authority. Allah (God) Willing, I hope I shall keep further up my efforts and persist on to this stand of mine.

### **ARRAHMAN-IR-RAHEEM**

**Meaning:** The Merciful to all in this life and The Merciful only to the Believers in the life hereafter. This has been explained under the heading Bismillah-ir-Rahmaan-ir-Raheem in the foregoing pages.

### **MAALIK-E-YAUM-ID-DEEN**

**Meaning:** Literally it means that Allah (God) is The Lord of the Day of Judgment, the Day of Reward and Punishment. The Adorable Allah (God) has granted some freedom of will to human being with a condition to use it only in useful welfare works conforming to Islamic Guidance. In this connection any



act in contradiction to the Islamic instructions and not useful in Islamic perspective is to be abstained from. It is because, every act, good or bad does have its repercussion in this world also. Lawful deeds leave healthy effect and bad deeds bring sufferings.

The real accountability of the good and bad acts will be conducted in the next life where human being will be short of all sort of freedom. He will be in a state of utter helplessness, and will have no way to escape (if his actions are adjudged to be evil), and he will have to suffer unbearable Fire of Hell. Those who, out of the freedom of choice he had here, chose to defy the Will of Allah (God) will deserve to be punished, while those who in spite of the freedom of their will, feared Allah (God) and submitted to obey the Will of Allah (God) will be rewarded for their foresight and piety (Taqwa). On the Day of Resurrection, the Judgment will be exclusively in the hands of the Almighty. This is why Allah (God) has called Himself the Lord of the Day of Deen (day of adjudication based on Islamic doctrine, the Deen) whereas He is the Lord of all days be the days of this perishable world or the days of the next immortal world.

Allah (God) is Just. He has arranged the provision of Guidance to mankind even before their coming into existence, to guide them lead a righteous life in this world. His system of Guidance proceeded under the infallible security of the sinless Prophets and doubtless Books. This culminated in Muhammad as the last Prophet and Qur'an as the Last Book and the infallible Progeny of the Prophet as the last chain of the die-hard Protectors to keep it intact till the last day of this world. The Guidance means nothing other than following the instructions of Qur'an and its Divine teachers.

The concept of Ma'ad (the everlasting world to be returned to after a transient life in this world) makes this life meaningful and provides to man's existence a purpose which naturally encourages him to strive for. It enlarges his vision of virtuous



life and strengthens his will power. The faith that this world is the cultivation for the next life makes us hold fast to the life as a believer. If his believe persists, he has no nightmares of the haunting next life. He is rather ambitious to set out on his journey beyond death. We need to be awake and alert about it to be sure to attain the final destiny safely and unharmed.

Whatever oppression, injustice, crimes and immoralities are taking place in this world is the result of going immune and ignorant of the Day of Accountability. We should remember that every human being has to face after this life if he does not make the Allah (God)'s Will as the highest target of his achievement.

**Supplication:** O my Sustainer! Bless me with such spirit of devotion and service to Thee that I pass not even a single moment in negligence from obeying Thy will. Do keep my heart overwhelmed with the love of Muhammad and Aale Muhammad as Thou hast exhorted us to adhere to their Path. Do keep us steadfast to their pious life-pattern and protect us from being led astray even for a moment.

**Affirmation:** By the Grace of Allah (God) I keep my eyes always fixed on the Day of Judgment so that the final object of life namely winning the pleasure of Allah (God) may not slip out my hands and the life hereafter be secured. I perform only those acts, which pleases Allah (God) and I keep away from those acts which are sure to displease Him. It is for this end that I regularly study Qur'an along with the commentary written on it by the learned scholars together with other books providing the guidance given by Muhammad and his Progeny as these are the best companions and best guides of my life. I search for the solutions of this life's problems from these very sources and I resolve to keep on doing so by the grace of Allah (God) till the end of my life. This is to protect myself from getting involved into acts of injustice and hazard, and to keep my life safe of the Divine wrath.



## IYYAKA NA'BUDO

**Meaning:** (THEE ALONE WE WORSHIP). This is in itself an assertion that we worship Allah (God) only and exclusively the Allah (God) who is Absolutely One without any partner. This assertion prevents us from lowering our heads before a defiant and disbelieving power so that self-worship, coercion, lust, selfishness etc. may not creep into our character. The sense of worship is to lead a life as His servant, obedient to His commands. That is to follow only His instructions without indulging into any kind of defiance to it. However it is necessary to defy those who are cut off from the path of Truth and force us to follow them. (Qur'an 2:256, 4:76)

Shaheed Ayatullah Mutahhari, in his book Duroos-e-Quran while discussing at length the dialogue between Moses and Pharaoh based on Quranic verses, has drawn so appealing a meaning of Iyyaka Na'budo that it prevents us from bowing down before an arrogant evil power. This is also a part of that assertion. He asserts to Allah (God): O Allah (God)! I will not give in and accept any humiliating slavish obedience or which is forced on us and will not allow our right of freedom to be confiscated.

Bad luck of incapable and weak people is that they have accepted themselves as inferior, weak, and worthless. This feeling forces them to submit and become subservient to the arrogant in power, and tolerate all sort of disgrace, and depravity, resulting in becoming their instrument. They do not find courage in them to take any stand against them. Remedy to this is to pull them out of the inferiority complex they are stuck in. Education is the first step for which the entire well-to-do people must establish a front. This too is part of Qeyam-e-Salat.

**Objective:** Human being must always be in attendance to the Almighty with complete sincerity. He should shun selfish and rebellious tendencies and align himself with the just



Nature. Alignment with nature will lend him enough power to have a successful life. Otherwise ensnared into deviant and unjust powers of evil, would keep staggering for ever with yoke of slavery on his shoulders.

**Supplication:** O! Ye, Who turned the mighty flames of fire into petals of flower for His servant Abraham, do bestow me with an obedience, which could exclusively be for Thee; accompanied with a frenzied passion for it. Thou hast made it obligatory to obey the Guides sent by Thee. Let me not turn away from it. Bless me with the virtue to behave, politely and respectfully with everybody particularly with my parents. Help me in attaining peak of knowledge, without it the world be dark to me and my deeds could be against Thy wishes. Protect this servant from going after any other power or they would lead him away from Thy Mercy. If I am driven into Thy disobedience it might drag me into Shirk and the Hell Fire will become my destiny. Bless me with Thy favor to be able to lead a life with dignity earned from Thy obedience. Thou hast power on everything, do have mercy on me!

### WA IYYAKA NSTA'EEN

**Meaning:** From Thee alone we ask for help. That is, our dependence must exclusively be on Allah (God). As in this world human being, apart from Allah (God), has to depend on others also. Qur'an approves mutual help, but this must clearly be settled in mind that ultimate source of power, sustenance and help is Allah (God). So His regard must never be pushed aside. 'The pay back of favor is benevolent favor' must always be kept in mind. "Help you each other in righteousness and piety." (Qur'an 5:2) Performance of any act departed from virtue is as bad as getting out of the field of guidance entitling oneself punishment.

**Objective:** Man must have confidence in himself. Too much trust on others and seeking their help makes him habitually dependent on others. Its excess is bad because it



makes him hesitant in having confidence over himself. This is a sign of weakness, which arrests progress. Too much dependence and trust on the West has made Muslims devoid of research and original thinking.

**Supplication:** O My Lord! The Most Merciful, as Thee likes to see us busy in subjugating and making use of the world's resources for serving humanity favor us with the virtue of having trust in our own-selves. Enrich us with higher knowledge and piety so that we may act upon Thy Will. The usurpers of powers have deprived human being of higher virtues and lofty ambitions and have thrown them into the pit of such decline, lowliness that they are not aware even of their own reality. They have enfeebled them and are crushing them under their feet. Human plight has crossed the limit.

The dignity of organized living has gone of our hands. My Lord do bless us with an enthusiasm to be able to redeem the lost wealth of justice, organized living, self-awareness, pleasant manners and self confidence. Infuse in us ambition with zeal and imbue our hearts with the passion of Thy Love, for without these this work is not possible. It is Thy promise that Thou wilt hand over the power to rule to those who have been rendered weak. Do set us on the path that makes us deserve Thy promise. O Thou, The Most merciful!

**Affirmation:** My Lord! It is not possible to come off the deep pit of degradation; we are lying in without Thy recognition. To achieve it, the knowledge about infallible guides, sent by Thee, is essential. Through this knowledge only, we can come to know the realities of human being, the human society, and the rules of ethics, economics, rights and duties for each other, particularly, to get rid of the fear we face in fighting out the ignorant and unjust forces. My Lord I am carrying on my efforts to organize people and create awareness in them to Qeyam or rise for the good cause of delivering humanity out of the fear referred above, which is the call of time. I seek Thy help O Lord in attaining this cause.



## **EHDENA-S-SERAATAL MUSTAQEEM**

**Meaning:** O Lord set us on a straight path (path of service and submission free from unjustified ego that delivers us safely to the Day of Judgment). The fact that we invoke Allah (God)'s help in our prayers to guide us to the straight path shows how important this help is. In the specific context of the order of things in this universe where every particle is moving on a guided path, the discovery of the straight path for mankind, the precious most creature, to take him safely to his fixed Destiny is of the highest values. "O man! Indeed thou art toiling on towards thy Lord—soon thou shall meet Him." (Qur'an 84:6)

Allah (God) has given human being freedom to choose either good or bad the highest or the lowest path for the journey of his life. "The Straight Path" in the midst of various paths, is the path of excellence, highest, safest, and the surest path towards achievement of perfection, for meeting Allah (God); the most- risk-free state of the journey of life. It is a request for a path, secured from all possible dangers on its way to Allah (God). So choosing it is in full favor of the man himself. The ability to choose it has been placed in advance in human heart and mind. The urge, to discover facts, resides in human nature. All he has to do is to discover and bring it into prominence. This is exactly like a natural ability of seeds to come up as plants and trees. If everybody is sincerely carrying out his pro-human responsibilities, morally and lawfully according to law of Muslim religion, he is as good as he has adopted the straight path. Discovery of the same path is intended. In spite of the fact that he possesses natural capability to make effort to follow a straight path, he still needs the guidance of a true Guide who could place him on the path leading to perfection. But how to identify this Guide has been suggested in the next verse.

**SERAT-AL-LAZEENA ANA'MTA ALAIHIM GHAILIL  
MAGHZUBE ALAIHIM WA-LAZZALEEN**



**Meaning:** The path of those upon whom Thou hast bestowed bounties and not of those who have earned Thy wrath and or those who have gone astray. The expression Ana'mta Alaihim (those who are blessed with bounties) points out to the fact that it has been related with the character of the infallible personalities, who are blessed with marked Divine Grace. These very luminous and transparently pure characters are the office bearers of the Divine Guidance who are assigned to convey Allah (God)'s Guidance to mankind. To follow them is obligatory on every individual, as it is only by following them that a man can hold fast the "Straight Path of Truth." The knowledge of Allah (God)'s Guidance has been equated with Ne'mat or bounties. That is why it has strongly been emphasized to invoke Allah (God) to help in being steadfast on the path shown by them. On the other hand the other two categories of people have been strongly warned, not to be followed. The path of those who defied Allah (God), violated His Laws, and deserved His wrath. The other is the path of those who are wandering in ignorance and have turned away from the right path. Obviously they are not fit to be followed.

**Objective:** The journey to the world hereafter is very easy and comfortable, but the anarchy of the disobedient forces has made it rather complex, uneven, and difficult. It has given, rise to the liability of getting lost or misled from the straight path. Therefore the necessity of a Guide well informed of the path to lead safely to appointed destiny, cannot be denied. In this context the Hadith-e-Thaqalain shows us the way out. This Hadith enjoins to hold fast to the Quran together with the Progeny of the Prophet. In these two, put together, lies the potential to secure us fully from being lost or misled. Allah (God), the Merciful has assigned them the charge of our Guidance. Their Guidance is divinely made to go error proof. Otherwise, the so-called guides, the bandits, will be found, sitting on the way to hijack the pilgrims and land them to annihilation and Divine Wrath. Qur'an asserts: "Whoever



obeys Allah (God) and His Messenger, he will be in the Company of those on whom is the Grace of Allah (God) namely the Prophets, the truthful beings, the martyrs and the righteous. How beautiful is their Company." (4: 69)

### **SUBHANA RABBI-AL-A'ZEEM-E-WA BE-HAMDEH**

Glory is for our Lord the Great and worthy of all praise. My Lord is Great, He sustains the whole Universe. He has kept each and every thing of the world moving on its way to progress. I praise or submit to Him in obedience to his orders to be able to proceed on my way to progress keeping away from all impurities of thought and conduct. Allah (God)'s purity is beyond human comprehension. His purity can be understood only on the evidence that whatever He has created in this world i.e. the Nature is doubtlessly free from defects and is based on a subtle balance and founded on explicit justice. Anything or doctrine which is not in harmony with the pure general order of this universe will not be able to annex with it, rather reject it. Human being, be he an individual or a group, if he did not abide by its purity, would not be able to become part of its inherent purity. His unnatural or impure role will eventually be crushed under the flux of pristine cosmic order and he would fail to be part of it. He would fall apart from Allah (God)'s Subhaniyat, the Divine Purity. It is therefore necessary that human being leads a pure and chaste life under the guidance of Islam (in submission to the Will of his Creator). That is he must lead a life with Taqwa (Allah (God) fearing and humble obedience to command of his Lord). This only is auspicious for him.

Rab literally means one who nurtures and helps things to gradually reach its perfection as explained by Raghīb Isfahani in his famous Arabic dictionary.

Everything in existence has been chained in a specific system of its laws. It is predisposed to progress and attain perfection, precisely submitting to the fundamental dictates of



Allah (God). Nothing can deviate even for an iota from the set frame of its laws. This law is the law of Allah (God), which admits no change. It accords with the Nature upon which things have been created. Had there been not a stable order and if it were to change every now and then, the science would have failed to derive any good out of it. Possibility of research and inventions would have choked. The colorfulness and festive celebration of new assets brought forth by science would not be sighted in this world and would be a world not worth inhabiting.

Allah (God) expects human being too, to make headway progress incessantly, eliminate his inefficiencies one by one, and gradually adopt righteous deeds. Acquiring knowledge, both of this as well as the next world, and attaining higher levels of piety, should be made the goal of his life.

We must never forget that Taqwa implies following instruction of Allah (God) while being engaged in fulfilling the demands of human rights. If the rights of the needy has not reached them and a humble relation with them based on equality and justice is not established, neither virtue nor Taqwa will ever come ones way, and the individual will become entitled to punishment by Allah (God). Qur'an has put it: "Indeed all things we have created in proportion and measure." (54:49) "No change will you find in the practice of Allah (God)." (33:62)

The fact is that Allah (God) wants to see human being progress with noble disposition, for He has appointed human being His (Khalifa) the vicegerent in this world. Allah (God) enjoins that in his dealings with humanity, he must keep up with truth, righteousness, sympathy, generosity, love, lawfulness and place him a few steps ahead of the general pace of world's progress. He should steer away from everything, which comes in the list of unjust acts. In short none of his steps should ever fall out of the bounds of Divine guidance. The life spent with eyes fixed on the Day of Accountability makes one



doing righteous deeds. This is the basis, which entitles us the Mercy of Allah (God).

The rise and fall of the nations also works under the same laws of pure Nature (Qur'an, 47:10) and as long as it keeps on following the culture prescribed by Allah (God), the nations go on rising. When nations come in grips of such culture which has no potential to withstand the changes of time, and which cannot stride with head held high, they face the down fall. As long Muslims were firm with righteousness, and were holding the banner of knowledge in hand, and striving for progress they dominated the other nations which were void of righteousness. Soon as they started defying truth, subjugation over rode, and slavery became their fate. We must keep on assessing, both individually and collectively as a nation as to why in this fast developing age there is such a rigid stagnancy in our progress and what should we do to make a breakthrough. A verse of Qur'an has the answer: "But after them there followed a posterity who destroyed Salat and followed after lust. Soon, then, they will suffer their loss of guidance." (19:59)

### **MAGNIFICENCE OF ALLAH (GOD)**

The more the advanced world tries to find out the boundaries of the Universe the more it is amazed and awed at its endless vastness. The tiniest particle of dust holds limitless powers, which is beyond our comprehension, even though Allah (God) the Greatest has equipped man with an infinite aptitude. The one who struggles with righteousness to explore new horizons makes him held high and he becomes a man of miraculous powers. Does this magnificence and vastness in Allah (God)'s creativity (Rabbaniat), promotion and Providence to cosmos, not speak of His Magnanimity, and must we not feel grateful to Him and be always in submission to Him and obey his Will ?



In the state of Rukuo (bending in worship) during Salat, when we repeat Subhaana-Rabbi-al Azeem-wa-be-Hamdeh, a flash of His Greatness must appear in our vision and with His Greatness and Providence in mind we must assert: "O My Lord! Thy alone is worth worshipping, I hold Thy instructions as torch of light to keep myself and the Muslim Umma guided, so as to steer clear of evils and keep myself and Muslim Umma on way to progress. Thou hast provided Thy Universe harmony, balance, purity and justly expect us to maintain pure moral order, and make all round progress in life. O our Sustainer! Do bless me with the spirit of serving humanity with an evil-free moral and help my moral make headway with a faster pace."

### **SUBHANA RABBI-AL-A'ALA WA BE-HAMDEH**

This expression is similar to the previous one except for a small change. That is the word A'zeem (great) has been replaced here with the word A'ala (Supreme Being). This demands quality of worship should be glorious and complete to its highest degree of elevation. It must be borne in mind that to Qeyam in service to humanity is the foremost exigency in worship of Allah (God), which elevates the standard of worship to its perfection. Its description has already been made in the third and fourth Chapters on Qeyam and Hikmat. To separate Qeyam for a human cause from Salat is like separating taste from salt or light from lamp.

To keep the text concise, the readers are requested to recite the rest of the words and expressions in Salat keeping the purpose inherent in their meanings in view, and recite them with the full involvement of heart and mind enabling deeds and actions to purify. Each text of affirmation should be devised, holding present tense in mind, and making it prevail over the soul. The words so affirmed over and over again do settle in our psyche and dwell with us, continuously reminding about the contents affirmed in a trustful manner.



By way of reminder it is submitted that the above expressions whose meaning and purpose we have tried to appreciate, appear from whatever angle we look at them to be a kind of supplication made to Allah (God) to aim at welfare services, reckoned in respect with each and every sector of life. That is, the human being held as the center of our concern is the specific wisdom of Salat.

Through sincere repetition of the supplications in Salat, daily five times, the spirit of the purpose (the righteous deeds) ingrained into them get infused into our mind. It accompanies us as a guardian wherever we are and keeps on reminding us about it. It keeps our attention inclined towards the purpose imbedded into the supplications. This company as such prevents us from doing anything against the purpose (the Divine orders). And in imparting virtuous deeds, acts as a helping and consoling companion.

As has been pointed out in the foregoing pages, it is highly desirable that Arabic education be arranged for children. They should be made habitual of purposeful recitation of Qur'an so that they always give importance to the purpose in all of their deeds; thus making their lives purposeful. The power/attraction of purpose imbued into it makes their lives successful. They pass on this legacy to the ensuing generation. In this way the suffering humanity will be looked after which is the main objective of Islamic life. The important facts of Islamic life and its purpose must be explained to children in simplest form and with as much love and affection as possible. Dealing with a rude or angry tone or any degree of undue compulsion will defeat the purpose and fail to have the desired effect.

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## **CHAPTER NINE**

### **SUPPLICATION – DUA**

“When my servants ask thee concerning Me, I am indeed close (to them). I respond to the prayer of every supplicant when he calls on Me. Let them also listen to My call and believe in Me that they may walk in the right way” (Qur’an 2:186)







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In the previous chapter we took the help of supplication to let the words of prayer have their sway on our soul. It is necessary to have a deeper look into the power of supplication, particularly because such obstacles have been placed in the path of Qeyam-e-Salat that it is not easy to get through it without deriving power from the wisdom of supplication. Before we raise our hands for supplication we must try to understand why it is important and how it stirs one’s spirit so that adopting the proper method leading to it, we proceed to supplicate. Just as Allah (God) has given a specific order to everything (“Indeed, all things We created in proportion and measure.” Qur’an 54:49), He has also given certain order to answering/fulfillment of the prayer. Having full faith and confidence in this Divine order is part of the same system.

Every subject carries with it many aims and objects. Some are open and visible while other aims are hidden and invisible. It is not easy to elucidate them in a single sentence. The intrinsic order of the supplication will have to be understood from various angles so that if the prayer is not answered, one may not blame Allah (God) that He did not listen or blame his own fate that it was doomed to be rejected. Prayers go unheard because of one’s laziness/inaction and lack of knowledge, or understanding about it.

The fountain head of supplication is human desire in which are hidden so much of mysterious power as the Absolute Nature has bestowed to each and every other creature. The power of desire knows no bound. As for acquiring it is



concerned it depends on the degree of one's obsession, serious pursuit, and consistency of efforts. The verses from Qur'an given below give us insight into it.

"Indeed all things We created in proportion and measure"  
(54:49)

"Verily, for all things has Allah (God) appointed a due proportion." (65:3)

"Let them listen to my call." (2:186)

For instance, a man falls ill and consults the doctor. The more strictly he follows the instruction of the doctor, the earlier and better he will recover his health. But if he sits idly hoping it to be cured by itself his illness may worsen or it may cause him to become invalid or may even become the cause of his death. Both choices are open to his will. He may choose either of the two but their results are different. Thus we see that events take place only on account of certain factors which predispose them, they do not occur by themselves. Two verses from Qur'an may be referred in this context. "No change will you find in the practice of Allah (God). (33:63) "Never will Allah (God) change the condition of a people until they change what is in themselves." (13:11)

The implication of these verses, in short, is that man can shape his fate by his own choice or he should himself mold his fate by himself. This is also a fact that often he intends to accomplish a work but fails in spite of all his efforts. But this should not lead him to think that Allah (God)'s Will intercepted and thwarted his intention but in these cases there are some unknown and imperceptible factors lying beyond our intellect and our power, interfere and block the way of our intention. It is just like the unforeseeable Tsunami waves which rose in the Indian Ocean and devastated the unaware coastal population. In future when scientists would discover its causes and knowledge they will be able to forecast and control its power and it will cease to be an invisible and uncontrollable



phenomenon any more. Such factors, however, operate very rarely. Allah (God) the Exalted keeps on opening new ways of solution in accordance with the need of the moment by expanding the horizons of human knowledge. His favors in this respect are far more than human efforts. In most cases it is the lack of knowledge and shortcomings of human actions which are responsible for his failures.

In fact Allah (God) has deluged in advance the basic knowledge to this world through His chosen emissaries to enable mankind to fulfill his daily needs. What the mankind need to make them work, and find an explanation of this knowledge or uncover their potentials is, curiosity of human being of the time, his burning desire, and efforts put in. He materializes it, taking in hand the basic knowledge connected to it, through ceaseless study, experiments, and research. The energy, which sets these efforts into motion, comes from obsessive desire for fulfillment of necessities (achievement of goal or realization of Dua, the supplication).

Apart from the material help available in Nature and the help of his mental insight, limitless power of Allah (God)'s Providence is always at play to see human being move forward to higher marks. Therefore, if the heart of a man in search of new spheres of knowledge is overwhelmed with an intensive appeal to Allah (God)'s Providence to equip him with necessary guidance and labor to fulfill his mission, His Mercy does really add speed to his progress. ("I answer the prayer of the supplicant, when he beseeches unto Me." (Qur'an 2:186) Heart engulfed with this faith spurs each step towards achievement of desire/goal.

Ripe conviction is highly significant in achieving the object. A weak conviction proves an obstacle in getting to the desired object. If a man has already decided in his thought that a certain work is beyond his nerves, he will but fail in realizing his wish.



Limit or extent of our working capability is to the point we fix for ourselves. To increase or decrease it depends on our own will. Related with the desire, how much knowledge and experience one possess, fixes the limits of its achievement. What to say about those who claim to have faith and emotional attachment to "the city of Knowledge" and "the gateway of Knowledge," but keep themselves unrelated with education? Their claims are just a wishful verbal assertion. Supplication can be granted but it needs Ilm and Aql, the knowledge and wisdom. They are inseparable. Nevertheless, initially it is the supplication for knowledge, which generates the urge to pursue knowledge.

There is no limit in the bounty of Allah (God)'s creation; it maintains abundance which He has placed in service to mankind. Qur'an says: "And He has subjected (musakhkher) to you, all that is in the heavens and on earth; in that are Signs indeed for those who reflect." (45:13) When there is effluence in Allah (God)'s creations without ever going short, and everything has been made obedient to us, within a set framework of laws, so whatever we ask, our Lord would not find difficulty to provide if our demand conforms to the laws of proportion and measure (vide Qur'an 54:49) which hold the overall balance of Nature. And our demand also carries the will to initiate positive changes in our condition (vide Qur'an 13:11). All this calls for a sincere resolve to strive as much as lies within one's power. After all, our Lord has already placed the whole creation in service to human being, even before we placed our demands to Him to make use of it.

Other nations have made utmost efforts to change their material condition. Keeping in hand the faculty of reasoning and knowledge they explored the space peeping into the planets lying billions of miles away from earth. This outing beyond earth is still on and many more planets are on the card. They are pouring in price-less pearls and jewels of new information into the coffer of knowledge. The community



which recites Qur'an without understanding its subtleties and has failed to listen to the Truthful Heavenly Teachers of Qur'an, ignoring their relevance to the Heavenly Book, these so called Muslims cannot even whim of those heights of knowledge where the dexterous seekers have already landed. The spirit-less cowered name sake, guess corroded Muslims have been taking killing, loot, plunder and other destructive acts to be synonymous with bringing the Nature under control. They are still happy in the same ignorance. They could not bring positive changes neither in their material condition nor religious thinking.

To get the prayers answered or to have the wishes fulfilled is to become obsessive, or deeply immersed into passion for it. Then only brain feels the click, devises a method, and places it to make use of. Qur'an says: "Successful indeed are the believers who humble themselves and passionately implore their Lord in their prayers." (23:1-2) "Who listens (Other than Allah (God)) to the distressed and helpless when he calls on Him and who relieves his suffering? (27: 62) Imploring in a state of wail and distress are exalted levels of emotion. We know that our physical organs are connected with our nervous system, which is controlled by our brain and Allah (God) has placed the brain under our volition to make use of the choice. The brain directs the nervous system to activate body organs in compliance with the conscious and subconscious desires, and thus we are mobilized to achieve our wishes. In other words if we intend to fulfill our wish, we will have to impose it on our nerves through the brain. The more elevated and forceful our wish is highly charged with emotions and within rational bounds, the more widely and easily our brain will accept it and pass it on to our nerves. This will motivate our body and spirit both to rise and get quickly ready for attaining the wish. The verses quoted above, point to the same manner of imploring the Providence of Allah (God) in prayer. To what extent the prayer will be accepted is strongly related to the extent of



knowledge, acumen or wisdom one possesses, because brain derives its energy from them.

In addition, the following points must also be borne in mind, which help the prayers get answered.

- Prayer must be kept within the framework of the holy Shariah (Divine code of human life).
- The content of the supplication and matters related with it must be crystal clear in the mind.
- When the prayer is fulfilled, in lieu of that, what would be paid off? It must be wholesome.
- In the context of making the prayer a success, all efforts must be well planned. Books on the connected subject must be studied and well experienced people pertaining to the subject are consulted. Ignorance is bound to fail.
- Time table must be framed within which the necessary requirement of a successful prayer be completed.
- Detail of the steps to be taken in the organized plan must be clearly put down in writing. The written text must repeatedly be read on getting up in the morning, and after Salat, or whenever one gets time. It must be repeated with a distressed heart.
- Whenever this written plan is read, it should be visualized on the screen of your imagination in the form as if it were fulfilled.
- Allah (God) must be trusted fully that He would listen to and answer the petition. Qur'an clearly tells: "That man can have nothing but what he strives for." (53: 39)

Islam is a religion that exhorts struggle for higher achievements. There is no room for idleness, lethargy, and ignorance in it. No prayer is easily granted. All the same, even failure in getting granted a prayer brings some invisible profit.



So a man should in no case be embarrassed and must have patience. He must take it with fortitude, and beat failure with a fresh round of a more enlightened effort. He must keep in mind the fact that though there is abundance in Nature yet everything works in Nature within a defined system. Quality, exploration, and effort are its standards. It must be pursued from different angles. Numerous methods are available for achieving objects. With a perfect Faith in Allah (God)'s Providence and an unflinching confidence in oneself hits the target.

When we pray Allah (God), we should bear in our mind that we are His Khalifa and a responsible servant we should therefore always keep Will of Allah (God) in our view and follow the law ordained by Him. This keeps us away from egoistic desires. Thus the prayer assumes the form of fulfillment of Divine objectives, a trust in Allah (God) towards its accord.

### **RECTITUDE OF HABITS**

Prayer (Dua) has direct relations with belief. The belief of a Muslim is based on Qur'an and the life model of the Prophet. Once this belief becomes firm in ones heart and he becomes confident about it that only by following/practicing the guidance of Allah (God) received through prophet, one can ensure his life hereinafter and fear of Allah (God) gets established in him. Out of the power of this strong faith, the emotions that are aroused can accomplish feats of unlimited magnitude.

In connection with setting habits on right lines, it may be pointed out that when it is seriously reflected that a certain habit runs counter to the Will of Allah (God) and is pushing into sinfulness we would feel worried that it would endanger our life in the next world. This belief will create fear and will elevate our emotion very high. This way our mind will keep on directing that bad habit must be got rid of, and right ones must



take its place. A repeated dialogue with our own psychic self will be highly helpful. For instance; "I have given up the habit of getting angry and have started behaving politely and graciously with people." Such assertions pave the way for freedom from sinful acts.

In the famous Battle of Ditch, Imam Ali by getting off the chest of overpowered adversary who spitted on his face, wanted to tell us that while in rage, (which is a common habit) one's brain fails to work properly, his ego is hit, and he does not remain on Divine justice and falls out of Allah (God)'s path. Thus when a man performs an act in full adherence to Allah (God)'s instruction, having full faith in His instructions, he gets rid of all the wrong habits howsoever deep and dark those habits might be.

The intention in Salat about nearness to Allah (God) (as if standing face to face with Him) keeps us alert or conscientious that He being the sole Judge on the Day of Judgment the fear of judgment agitates our emotion. Thus Dua (prayer) accompanied with high emotions has the capacity to help reform our own-self, friends' circle and the society.

## **DUA TAJALLI-E-ISHQ**

**A Supplication on the Brilliance of Passion for Allah (God):** Allama Iqbal's philosophy of "sublimity of self" is based on passionate fervor. Captivated in Ishq e Elahi (Allah (God)'s love) Qeyam for His creatures aggrandizes the Ishq so much that ordinary mind fails to comprehend. This is the rank of those mystics whose flight exceeds that of angels. They are not among those who know only to dance in wild abandon of monasteries.

Allama Iqbal's couplet: "Elevate thy 'self' so high that before deciding thy fate, Allah (God) asks, 'Tell me what thy will is?'" In attainment of the pleasure of Beloved, one can leap into the fire of Nimrod. Imam Husain offered his grand



martyrdom to infuse dynamism into the dejected and withered life of the creatures of his Beloved. He helped Qeyam to save Muslims from the fire of Hell. He could achieve this after sacrificing everything on His path by placing his head on alter to present gift of his blood.

With all this, is it not that trickle of tears are expression of this furor; a present of devotion, a source in obtaining Allah (God)'s favor through prayers; a volcanic lava boiling into the heart of depressed and down trodden to shatter the force of oppressors? They carry a message that supplications are not only a source to fulfill needs, but they are also the effulgence of light generated by our passion for Allah (God). What knowledge, philosophy, reason and science cannot achieve, can be achieved through love, by losing oneself into the Will of the Beloved, by most sincerely cutting off from His rival, and being ceaselessly a devotee to Him only.

Coming out of the drab of mystics when the affairs are held in the dashing hands of axe rattlers, Dr. Shriati has quoted Karl Marx who said that : "Allah (God) exposes the superb mystery which is the source of two miracles: life and existence, to those who know nothing except 'wishing'. It is exactly as Allah (God) keeps Himself hidden from those who know nothing except seeking." Karl was an expert of Anatomy and Physiology. He had nothing to do with Islam, but when he dipped deep into the Creative Wisdom, he tore open the mystics drab, stepped out of it, and restlessly started calling Jamal e Yar deedom (comprehended the Intelligence of my Lord.) He introduced the prayer as Tajalli e Ishq (the Splendor of Love) which begets deep insight to the seekers of knowledge, removes the veils of unknown, and spreads the hidden treasures before him. Allah (God), who has kept Himself hidden on account of Being wrapped in hidden mysteries, unveils His Light to the prayer of those whose heart overflows with a restless passion to know Him, to find Him, and to lay his soul in submission to His Will.



This is a way to consolidate faith and to develop certainty about the faith.

Man's perfection and loftiness can be measured by considering how lofty are his ambitions and yet having a feeling, how poor and inferior is he in essence. That is the more he becomes self contained (gahne) the more he grows needy (muhtaj). The Prophet points to an ambition for identifying Allah (God): "O Lord of Providence! Enhance in me the sense of curiosity!" The ambition to identify a mystery gives rise to wonder. The more the knowledge is increased the more sense of scantiness of knowledge enhances. Curiosity rises and makes one inquisitive, which keeps on adding to the spirit of seeking knowledge. The central point of all these exercises is that for whom the Nature created the universe, and with whom Allah (God) likes a deal full of love and sympathy. Nature does not tolerate, when he, the human being is hurt. When the object will be his well-being, if his rights will be usurped, conditions of Qeyam against the usurpers will develop. This will turn up as provision for the journey to hereafter.

## ISLAMIC SUPPLICATIONS

Islamic supplications are different from those we have been discussing so far since these are from the Imams. The element of purity is prominent in the text of these supplications and they have the potential to rectify the self and help man keep pure at heart. Most of them have been taken from Sheefa-e-Sajjadia, Saheefa-e-Alawia and Mafaatihul Jenan and other famous books of supplications. These prayers are connected with inner faith, Islamic philosophy, and ethics. These are in the form of address to Allah (God) and carry deep, subtle, and comprehensive expressions comprising the awareness of this world, the nature of man, the knowledge of Allah (God), the nature of human society, the mutual rights, and causes of moral degradation and dangers of deviation from the right axis



This is unfortunate that these prayers have not yet been studied from a scholarly insight. These prayers carry the remedies of the human distress and complexities in human life. They elevate the morals to higher planes and create tranquility in the spirit and then by enhancing the knowledge of Allah (God), they become the means for the prayers to be granted. They must be recited as the occasion of these prayers demands with full presence of heart and mind and with the humility and self resignation.

Currently, Muslim community is besieged with assortment of plights. The most pitiable part of it is that it is not mindful of its own condition to which it is taken prisoner of. It has no clear idea of the difference between freedom and imprisonment. The root cause of all its problems lies in its alienation from knowledge. It has been kept for a long time at a distance from the blessings of knowledge, which has caused a kind of insensitivity. All that a Muslim knows is that its slavish life confronted with disease, hunger and moral and economic depravity is his fate. He and his children have to reconcile with their fate and their knowledge does not work beyond that. Besides, there is no one to make them conscious of these facts as there is no one to set them upon the way of knowledge.

The religious clergies sporting turban and cloak are helpless because they are neither taught nor given any training how to infuse knowledge into the dormant psyche of the community. It is not wise to expect from the so-called religious preachers to make any breakthrough. Then who will bell the cat? Connivance of it is also no solution. A man is not absolved of his responsibility even if he is all alone and without any weapon to face and fight an anti human and unjust political and social order. He is but accountable to his social responsibility to the extent he can struggle.

Why Imam Sajjad handed over to us a voluminous collection of supplications? What was its aim? Have his supplications not the vibrant potential to charge our blood with



action? Learned scholars will have to take the charge of exploring the treasures lying hidden in the streams of these supplications in the light of Qur'an and Nahjul Balagha. They will have to elucidate the brilliant jewels of knowledge and the radiance of Divine light in words and expressions used in these prayers. This will be in order to draw energy from these sources and help deliver the community from a state of bondage, insensibility, and deficient knowledge to freedom, sensibility and a passion for knowledge.

As they are naturally gifted with higher intellectual power, the burden of accountability rests all the more heavily on the shoulders of learned scholar. They will be called to account for their role, which is a liability they cannot escape. In order to proceed in this direction they should keep their role in mind and invoke Allah (God)'s Mercy. They should turn to Allah (God) as a scholar is supposed to address Allah (God) with a heart brimming with the purest emotion and passionate ambition to be able to unleash a mental, social, spiritual and moral revolution in the Muslim community. They should visualize their dynamic role in community and implore Allah (God) with the deepest faith in Him and devotion to His Will. This degree of passion for Allah (God) and love for the welfare of humanity ensures the prayer to be granted. Their zeal to create awareness in people will equip them with the potential to set up a Qeyam. Only by fulfilling the demand of a Qeyam the revolutionary campaign, they can acquit themselves of their accountability. This action on their part will dignify them in the eyes of their Lord.

Some scholars (ulama) have written commentaries on Saheefa-e- Sajjadia, the famous collection of supplications by Imam-e-Sajjad, but these have been far less than what is deserved. These commentaries, however, must be studied. A special cell of enlightened people need be created to conduct research dipping deep into the brilliant notions hidden in the depth of these supplications, keeping in view the



psychological, social, moral, material, and spiritual aspects of modern human life. As has already been pointed out, this is the work of the intellectuals who should carry out an advanced level campaign to stir the collective psyche of the community.

### CONCLUDING PRAYER

Let us turn to Allah (God), confess our shortcomings, and raise our hand up in prayer to call upon His mercy to make our feet firmly hold the ground for improving Muslim society.

- Allah (God)! Bless us with Thy favor that we may recite Qur'an with understanding and follow its instructions in practical life.
- Allah (God)! Enhance our understanding from within and reveal to us such thoughts which may help us draw on the inspiration of Qur'an and make us come out of the beastly life and become as pure a human being as Thee created when sent to this world.
- Allah (God)! Thou knowest that our culture is Islamic whose language is Arabic. This language is the one which is in use, alive and spoken and suffices our religious and worldly needs. To bereave us of this language is just as to make our mouth bereft of our tongue or to drive out the soul from our body. Imperial and colonial strategy has cut off our link with this soul-nourishing language and by doing this they have cracked down our asset and imposed their language upon us. This they have done to make us cut off from our Islamic culture and get merged up with their self-seeking, naked, sensual and material culture. This has caused us to depart from Islam. My Lord! Do awaken and enlighten us so that we may link up again with this language which holds the promise to ensure and beautify our next life. Make it our cultural language so that our men, women and children, young and old all converse in Arabic. Let us be able to use this language as



the key to open the treasures of meaning in the words and expressions recited in Thy book and Salat (which we are unaware of as we don't know Arabic), and the volcanic power of those words may unleash its energy into our souls. This will make us Qeyam, rise with a dynamic mission to break the shackles of slavery and come off the trench of degradation.

- Allah (God)! The aims of Qeyam-e-Salat, the institution of Salat has not yet set deep into us, so bless with a vision to realize it and translate it into action.
- Allah (God)! Bless us with the knowledge of Thy Greatness so that we cut ourselves off from the attraction completely from any liability of Shirk (thought or action contrary to Thy Oneness).
- Allah (God)! Keep our hearts overwhelmed with the love of the Prophet and his Progeny so that with the spirit of this love we rectify the society and obtain strength to Qeyam against the oppression which are being perpetrated on the poor.
- Allah (God)! Save our belief and our children's belief from being affected by the un-Islamic environment.
- Allah (God)! Give us moral strength to tolerate others' belief contrary to our own belief.
- Allah (God)! Bless us with an enlightened and awakened mental capabilities so that we may not take any decision before correctly and fully examining the merits and demerits of any concept.
- Allah (God)! Save us from being lost in the thick darkness of prejudice.
- Allah (God)! Strip the prejudiced preachers and speakers of their speaking power.
- Allah (God)! Bless the pulpit-speakers capability



enabling them preach moral taken from Qur'an, from Prophet and his descendents, which may reform and rebuild Muslim character.

- Allah (God)! Keep us aloof from selfishness and self-indulging desires. Give us such charitable largess that we may not hesitate to take our surplus money to the deserving needy.
- Allah (God)! Make us Muttaqi (pious) so that in fulfilling our duties we could be steadfast to Thy guidance.
- Allah (God)! Save us from sinking into luxurious comfort, keep us away from dishonest means and infuse in our hearts pathos for humanity, inquisitiveness, curiosity, and a sense of wonder.
- Allah (God)! Let us be one who deeply feels and shares the agony of poor and downtrodden and make our heart feel a comforting pleasure in serving them.
- Allah (God)! Save us from the curse of pacification for convenience and compromise.
- Allah (God)! Enable us to undertake sincere Jihad-e-Akbar (fighting one's own ego, which is the greatest of one's enemies). Make us Thy devoted and loyal servant.
- Allah (God)! As the educational front of the Muslim nation is lying frigid, which has caused them to be dominated and enslaved by others, breathe into them the spirit of learning so that every child unfolds his dormant potential, acquire top most education pertaining to it, and go in for research to find new things to serve humanity.
- Allah (God)! Stir the hearts of the senior guardians of our religious schools which are gripped with stagnation with the vision of merging the religious education with the secular knowledge (which is an integral part of the



Islamic education) and join the over-flowing mainstream of progress and bring to an end their backwardness.

- Allah (God)! Make our mosques and Imambargahs (centers for discourses about infallible Imams) purposeful, for removal of grievances surrounded with problems. Make them the seat of 'think tanks'. Deliver them from the ritualistic blindness of the church, synagogue, temples and the Zoroastrian fire temples.
- Allah (God)! The blind pursuit of the Western culture has started disintegrating our families. The egoistic, self-satisfying and materialistic habits acquired from their culture have caused the conjugal ties between husband and wife become devoid of warmth, love, respect, sincerity and the zeal to serve each other. Selfish interest has ascended on the self-sacrificing virtue and strained their relationship. Unintelligently harsh and hurting criticism of each other, swearing at each other, playing lies, cheating each other and suspecting and insulting each other have poisoned their married life too much to escape separation or divorce. A passion for affluence and extravagance which endanger the life here after; women's demand for a luxurious life beyond the capacity of their husbands, is the defiance to the moderation taught by Thee O Lord! The Prophet has warned against it through his infallible daughter Fatima, the Lady of Paradise that the Muslim ladies keep away from a life of glamour in this world. As the children brought up in such a tense family are prone to become criminal, so save their lives by restoring the Islamic grace between the married couple by regenerating love, respect, trust, Allah (God) fearing, humbleness, understanding, moderation, contentment and urge to serve each other imbibing the ideal married life of Imam Ali and Fatima. This will help the children grow in a healthy and balanced family and when they will enter society they will encourage people to have love and sympathy with each other and grow the fraternal spirit of mutual cooperation. This will bring forth a welfare society based on compassion and generosity.



- Allah (God)! The Muslim community has become the victim of depletion and frailty after having been divided into many sects. Each sect is after the life of the follower of other sect. Drive out the ignorant, self-serving Mullahs from our midst, as they know little of Islam. Mullahs only fuel the sectarian hatred and divide the poor and simple-minded Muslims into sects. Each sect is enraged against the other. Deliver us from this curse and bless us again to be able to get all Muslims united into one nation.
- Allah (God)! Bless Ulema (religious clergies) with a greater sense of responsibility.
- Allah (God)! Bless intellectuals with the urge to rise for eradicating poverty, hunger, illiteracy and backwardness.
- Allah (God)! Bless masse with a strong liking for knowledge and righteous act.
- Allah (God)! Bless teachers with guidance based on lofty aims.
- Allah (God)! Bless students with a craze for higher education with moral purity in keeping with their capabilities.
- Allah (God)! Bless writers and authors with the consciousness of their roles.
- Allah (God)! Bless downtrodden and the weaker section with courage and clear vision to assert their rights and get their due.
- Allah (God)! Bless Muslim community with determination to keep united as guided by Qur'an and Sunna.
- Allah (God)! Bless Muslim society with self-sacrifice to rise and campaign against the causes of their decline and do away with their lack of foresight.
- Allah (God)! Bless self-centered people with awareness of justice.
- Allah (God)! Bless those who are given to anger and use abusive language with restraint sweetness of nature.
- Allah (God)! Bless women with modesty, politeness and the art of unifying all kith and kin.
- Allah (God)! Bless men with sound reasoning and growth of will power.
- Allah (God)! Bless children with good manners, respect of elders and high ambitions.



- Allah (God)! Bless poets with sincerity of poetic composition free from the craving of self-praise.
- Allah (God)! Bless commoners with the sense of awakening and awareness.
- Allah (God)! O my Lord! We are witnessing that the guiding instructions conveyed and put into practice by Thy beloved Prophet while undergoing a lot of suffering, have been subjected to distortions. The vital purposes inherent in those practices have been so stripped off them as if they never existed. Because of this the whole Muslim nation has sunk into a slumber of negligence. Insensitivity has prevailed over it. It is engrossed in meaningless rituals and customs. Run fresh stream of blood in their veins and bless them with foresight to be able to discover the real line of action and set up a revolution against those who support distortions in the original meaning and purpose of the practices of Islam.
- Allah (God)! Bless us with the art of raising our children with their hearts filled with the zeal of pursuing the path of Muhammad and Aal-e-Muhammad. Arm them with the spirit of Qeyam carrying Islamic mission which could be for all sections of the Muslim society, from the poorest to the richest, and help them achieve success with positive results in restructuring the Islamic society.

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# 10

## CHAPTER TEN

### PROPAGATION OF FAITH-- TABLEEGH-E-DEEN

"Therefore you give admonition, for you one to admonish." (Qur'an 88:21)

"Nay (behold), you prefer the life of this world, But the Hereafter is better and more rewarding." (Qur'an 87:16-17)

"We sent aforetime our Messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong) that men may stand forth (Qeyam) in justice."

(Qur'an 57:25)







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We come to know the significance of the propagation of Faith by observing that the all the Divine guidance based on Qur'an and the life-pattern of the Prophet has fully been covered by Salat. And Qeyam, which is the practical part of Salat obtains dynamic force from it. That is, Qeyam-e-Salat helps Deen-e-Ilahi (Islam) in its subsistence, keeps human being run his life built on guidance of Allah (God). Keeping this value and distinction in view, the prayer has been accorded top priority among obligatory acts. Based on the reasons that the explanation and exegesis regarding realities of Qeyam-e-Salat and the mechanism behind it are propagated, people are drawn towards it and perform it with the legitimacy attached to it, and be benefited from it, Qeyam-e-Salat has been structured as a tool of propagation.

Moreover, the Most Beneficent Allah (God) had been sending chain of His messengers and their legatees for guidance so that they could rescue the distressed humanity from the pangs of disbelieving oppressive rulers, holding the shield of Qeyam in hand. As no age was free from injustice and oppression, the propagation of Divine Guidance for human salvation continued in every age.



It is therefore necessary to find out if this issue which holds such a distinct significance was brought into practice and whether its magnificence it deserved was maintained? An analysis is important so that our foresightedness could be judged. As the propagation is undertaken by the preacher, it must be seen to what extent he has been able to discharge his office.

### QUALITIES OF A PREACHER (MUBALLIGH)

Preaching religion is such an hard and sensitive job that Quran says: "Soon shall We send down to you a weighty Message." (73:5)

When Allah (God) asked Moses to propagate the Faith, he becoming conscious of its gravity and weight grew nervous and prayed Allah (God): "(Moses) said: 'O my Lord! Expand me my breast; Ease my task for me; And remove the impediment from my speech, so they understand what I say.'" (Qur'an 20: 25 – 27)

Moses was sent to this world as a Prophet. Obviously he was an expert in conveying messages. Moreover he was also familiar with the nature of the tyrant Pharaoh. Under the protection of Allah (God) it was not difficult for him to say to Pharaoh that his claim to be Allah (God) was a lie, and ask him to step down from the throne and prostrate before the real Allah (God). The above verse of Quran is meant to emphasize the fact that the propagation of Faith is not the work of any Tom, Dick and Harry (i.e. it is not for every man to go to the pulpit if he so wishes). It takes dependable knowledge, wisdom, character and training before preaching the religion.

If the preacher is not thoroughly versed with the knowledge of religion, strong chances are that being ignorant he slips into misinterpretation, presumptions and passes on the facts lacking truth and leads people away from Islam. In this context, Shaheed Mutharri had strongly warned to see that the mission planted by Imam Khumaini may not slip away from



the hands of the genuine clergies and pass into the hands of the pseudo intellectuals who, because of their being non-conversant with Islam, deface it beyond recognition.

The propagation of Faith is in fact the work of the Prophets and the infallible Imams. After them it is the work of the highly learned and morally sound Ulema (the religious erudite). If their number falls short, then it should go only to those who are thoroughly familiar with the teachings and messages of the Prophets and Imams.

In this connection the above three verses of the Qur'an quoted at the beginning of the Chapter point out to some special terms and conditions of propagation.

- Only after having acquired the desired ability to preach, one should enter the field of preaching.
- The preacher must have the spiritual courage to counter his own self (ikhtelaf bin nafs) in view of the Day he will have to face Allah (God) in the life hereafter. He must have deep insight into Qur'an as well as Ahadith. The reason is that any knowledge which is not in accordance with the lines set by Allah (God) and His Prophet will promote own-self of the preacher and his preaching will lose its credibility.
- He must be one who preaches from pulpit and pass the standard set by Islam regarding control and discipline of one's self, and the moral rectitude, and help keep people abide by those standards. He must formulate a code of preaching based on that standard. A man cannot become disciplined automatically. He requires well-trained and expert preacher. If the centers of the religious education are devoid of highly trained and expert teachers in the art of preaching and character building then the morally deficient, apathetic and cruel society will continue to emerge as we are witnessing in the present age.



- First of all the preacher will have to dress himself with Islamic discipline. If he is self-seeking and self-praising (egoism) which are the roots of selfishness, and if injustice and poor morals are traceable in the preacher he can never turn people's heart towards salvation and welfare of human society. The solution lies only in the preacher's strong orientation to Allah (God), maintaining humility and self-effacing character.
- Those who claim that they are the followers of Imam Ali can never afford to be inclined to selfish desires. Did Imam Ali, the Chief of the pious, know anything other than simplicity, piety and continence? Did he not fight against injustice, oppression and class discrimination and division among Muslims? Did he not support the cause of the oppressed and those crying for help? Did he not extend helping hand to the deprived and the distressed sections of the society? No preaching can be effective without adopting the virtues of these measures. Imam Ali was himself the man of the pulpit. He used to give sermon from the pulpit and guide the people, reform them, and preach Islam. If the pulpit is not used mainly for rectifying morals, it will be a mere affectation and a fake claim that we follow the precept of the Prophets and Imams.
- Allah (God) has not created anything in this world without a reason or purpose. Qur'an is clear evidence to it. It is a miracle. It has been revealed to reform the whole humanity to keep it in best order. To understand its miraculous ways of expression one will have, of necessity, to cling to the teachings of the Prophet and his infallible Progeny as they are categorically assigned by Allah (God) to explain and teach Qur'an. They have demonstrated in practice how a revolution is set into motion as intended by Allah (God) in Qur'an (57:25). In order to attain expertise in launching a social revolution,



preachers will have to acquire knowledge to identify their greatness. Their greatness lies in their courage to Qeyam (rise) against the oppressor without minding the possible loss of their life to rehabilitate the rights of those suffering under the oppression. They gave us the message that whenever the humanity be sought to be misled from the path of Allah (God), one must show the courage to rise against the oppressor and boldly defend the path of Truth and Justice. If closely seen it will reveal that all the Prophets, Messengers and the Imams have been the standard bearer of Qeyam (revolution) for social Justice. In keeping with the need of time, they never neglected this noble cause of reformation and restoration of the humanity to ensure an equitable and graceful state of human existence. The Prophet was asked as to who were the people most beloved of him? He replied: "Those whose existence is beneficial for mankind." (Usool-e-Kafi, Vol. 2, P.146, Hadith, 7.)

- Meezan or criterion of justice, which ensures that things and affairs are held at a balance, is an indispensable method of preaching. It must always be borne in mind. Since 'Injustice' or imbalance is not the part of the perfect and orderly Nature, it will disrupt the social order, sooner or later, and it is bound to surrender. And when an organized revolution (Qeyam) is set up against it, it is swept off its feet without delay. The verse (57:25) quoted in the beginning of this chapter supports it.
- It is essential for those who intend to launch a revolution to keep at bay the disgraceful elements in their conduct and get adorned with a graceful character. They must purify their soul by searching for truth being tied up with Qur'an and seeking to be just in words, deed and spirit. They should let the Divine guidance take root in their hearts otherwise they would fall short of the courage and venture to rise and set the revolution into



motion. They would not be worth preaching. In Qeyam-e-Husaini, Imam Husain was himself the vanguard of the revolution.

- Allah (God) likes justice not for any specific class or community but for all classes of a human society. How the existence of unjust elements in society eats into the vitality of humanism? The fact how humanity is sobbing should be explained in detail to people and ways to come off this situation must be brought home to them. It is not possible without eliminating the ignorance. To make knowledge popular one must campaign against those who are interested in keeping the masses unlettered and ignorant and never let them taste the blissful thing that knowledge is.
- It is so necessary for the preacher to have a clear concept of and fairly good command on these subjects of faith: Divine Wisdom and Divine Justice; Taqayya (concealing the Faith for fear of life or for promoting some higher mission); Qaza and Qadr (decree preordained and destiny predetermined); Intention and Will of Allah (God); Absolute power of the Almighty; free will and predetermination; grave and Barzakh (the interim period between Death and the Day of Resurrection); The Day of Reward and Punishment, Heaven and Hell, Seraat (the narrow bridge across the Hell terminating in Heaven) and Meezaan (the Criterion to judge the right and acceptable acts from the wrong and non acceptable ones) etc.

The question arises why the above requirements for the preacher could not be achieved even after lapse of 1400 years and how it can be affected in the present tough and turbulent time? In this context it is submitted that almost in every chapter of this book the answer of this question is present and that is to make the best use of the priceless potential in Qeyam-



e-Salat, as it deserves to be established. In fact the performance of Salat comprehends the whole teaching and instruction of Qur'an and the Prophet. Qeyam-e- Husaini is the living proof how Qeyam can bring about a revolution in a community.

## **QEYAM-E-HUSAINI-- A DIRECTION FOR PREACHING**

Qeyam of Imam Husain is equipped with top most wisdom against those who vowed to wipe out Islam. It is not only an explanation of the mechanism attached to Qeyam-e-Salat, but also the protector of Islam. It is as well the protector of Qeyam-e-Salat.

This Qeyam was not meant to snatch power from the ruler nor was it an accidental upshot but it was offered as a permanent institution for restoring justice to establish an Islamic society based on love and sacrifice for human welfare. This Qeyam demonstrated how Qeyam-e-Salat guarantees the establishment of a constructive revolution in society. Both are complementary to each other. Both are the mighty tools to crack down social injustice.

The preacher must realize that Qayem-e-Husaini is an institution which consists in protecting people going astray. While being fully devoted and oriented to Allah (God), it is a torch of Guidance, a vibrant thought, a living Faith, a wall against oppression, an organ of propagating Islam, a devotion to Allah (God), a means to integrate Muslims and to keep fresh the spirit of cooperation in the community.

One significant effect among the great effects produced by Qeyam e Husaini in society is propagation of Taqwa (piety and Allah (God)-fearing). In fact this (piety) was the great human value which was lost by Muslim Umma. Imam Husain chose to offer a heart-rending and mind-amazing martyrdom to reestablish its ethos. It is the duty of the preacher to bring home the real purposes of the martyrdom and encourage people to follow those objectives in practice. They should never make



this unparalleled martyrdom the cause for creating enmity and division in the Muslim society.

As the self-indulgent elements feel it necessary to involve the masses into false beliefs in order to serve their own purpose, the preacher must be the one who has a deep study and understanding of the wisdom of martyrdom. Only such preachers will be able to convey the vision of piety and explain its value to encourage Muslim society to march towards reformation and improvement. At the moment of preaching, the preacher must bear in mind that the preaching is aimed at stirring human heart into right deeds for the successful life here and hereafter, which is the real and the highest goal of Muslim community. If he fails to turn the hearts and minds toward this goal, and if he fails to generate a natural fear of Allah (God) and the fear of losing success in the life hereafter, he is leaving his audience bewildered, goal-less and without purpose.

We are all in the grip of the feeling that the pulpit has largely failed to achieve this commonly agreed goal. It looks like as if the preacher himself is not mindful of the life hereafter. He is involved in self indulgence, self-satisfaction and self-deception. He is witnessing its harmful effects yet he is not concerned about it; either he is not aware of the meaning of preaching or it is not his aim.

All the prophets and messengers commonly propagated Allah (God)'s orders for pulling out the people from the state of self love and place them on to the path of righteousness from selfishness, carnal desires and persuading them to truthfulness, reality, and righteous so that they are able to face the Lord on the Day of Accountability with happy countenance. The preacher should work for the realization of this responsibility and fulfillment of pledge. Inculcating love of Allah (God) and infusing His fear in the heart of the people is the main duty of the preacher.



Those who go to the pulpit to address the audience, they should relate the philosophy of the Aashura or that of Husaini Qeyam, and must gracefully tell about the importance of Amr-bil-Maaroof (enjoining the virtues) and Nahy-anil Munkar (forbidding the vices) as these two injunctions are the part of our Eiman (belief). Unfortunately, these topics have been considered impracticable and dropped out of our conduct. Enjoining the virtuous deeds and forbidding the vicious acts is the real lifeblood of the revolutionary dynamics of Imam Husain.

This can be explained only by holding firmly to the guidance of Qur'an together with the life of the Prophet and his Progeny. The believers, who are in love with Imam Husain, gather in front of the pulpit during the days of Muharram and beyond. At no other place such a flux of gathering is seen. This is the most opportune time for the preachers to discharge their duty. Along with propagation of mission of Imam Husain, the most vital subjects that can be explained or even taught in such gatherings are: Matters of interest regarding this world and hereafter; Issues of wise (positive and negative sides of) politics concerned with affairs of the Muslims; Ways and means for the community to get to the higher levels of knowledge; Social and economic issues; Giving what is due to others as their rights; Moral refinement; and practical tips how to put learning into action etc. These topics must be endeared and made popular among the audience.

Imam Husain despite dearth of manpower with him did not submit to the colossus power. He bravely faced it and virtually subdued it. So our children and youth need to be told that they should never be victim of the feeling that they are the mourning community. This mourning in fact is mourning over the oppressed, which provides power to hearts to stand for justice with an iron will.

The inflictions of oppressed, and tyranny of tyrant invokes moral passion to take a stand against the oppressor to fight him



down at all costs. It tells that the shortage of man power must not be a matter of worry. Imam Husain has demonstrated that it is the quality of men not their number which matters. The higher and magnified will the cause or the goal, the same amount of inflicts the warrior will have to endure. No work of salvation can be accomplished without undergoing hardship.

If the very objective of Imam is not presented, or if the proper explanation of the Qeyam of Imam is not discussed from the pulpit, the time of faithful people would be a total waste, and a huge amount of money spent on an activity would be devoid of any purpose. This way both the preachers and the community became part of this sin. The community has also to keep an eye on the propriety and dignity of the pulpit. Unsuitable Zakireen (religious speakers) should not be allowed to step over to the pulpit.

The preachers should carry out research that how the preaching which has lost its track or was devised to leave its right path should be put it back on its right course and make it work once again for reform and rectitude? It is highly desirable to take benefit of the wide and extensive forum of the month of Muharram. This is a joint responsibility of all the believers, the preachers and the clergies.

In this context the preachers ought to propagate Qeyam e Husaini in a way that all the obstacles in the way of the real purpose of Imam's Mission, particularly the hatred and dividing the community on sectarian lines by some preachers, is done away with. The pulpit should not be allowed to become a battleground. The popular appeal of Qur'an namely, "Do not get divided!" should not be allowed to faint out. The sectarian prejudice has disrupted the Muslim community as a whole, which is largely the handiwork of the irresponsible preachers. This blot must be removed from the clean sheet of our community. Just words, as it must be, are not being delivered from the pulpit. Majority of the Ulema and Zakireen have started saying that pulpit is not for preaching morals or



rectification of conduct, but a place to defend the distinguished status of the Prophet and his Progeny. In other words, the pulpit is a polemicists ring for arguing controversial issues, instead of being a place to integrate and unify the community. This fatal attitude has shattered the solidarity of the Muslim nation. Such preachers are bereft of the fear of Allah (God) and the pulpit needs to be protected from them. Qur'an says: "Call the evil, evil; the vicious will lose their place." The preachers must try to test out their place of standing on the basis of Imam Husain's anxiety and concern which he expressed in his address to his companions and said, "Don't you see that Truth is helpless in being effective and is incapable of resisting the falsehood?"

The observance of Aashura is indeed an effective way for instituting moral reforms. Imam Husain's revolution was intended to stop the growing tendency of the Muslim Umma under the prevailing pressure to go back to the Days of ignorance. His effort to inculcate the spirit of Amr-bil-Maaroof and Nahy-anil-Munkar (enjoining the right and forbidding the evil) so as to make them free from the gloom of Shirk (tampering with Taoheed, the Oneness of Allah (God)), Kufr (denying the Divine Guidance) and Nefaq (a variety of Kufr under the cover of Islam) should be followed. The need to deliver the Muslims from these malaises, (still rampant in the society), was repeatedly explained by the Imam in his addresses.

### **PROPAGATING OF UNITY THROUGH PREACHING**

"Let there arise out of you a team of people inviting to all that is good, enjoining what is right and forbidding what is wrong, they are the one to reap success." (Qur'an 3:104)

Muslim Umma is the victim of fragmentation. The prejudices have cast such a thick veil of blindness on its eyes that it has lost its vision to see how the storms of moral depravity and vulgarity are surging around it. The team to



which the verse quoted above points out cannot be other than those of the learned clergies. They should raise the banner of unity and console the heart of the dejected and withered Umma. The ill will inculcated in the hearts, against each other should be mutually removed, so that Islamic brotherhood promoted by the Prophet comes back and takes its roots. The roots of the sectarian hatred have gone so deep that unless it is attacked from all sides over and over again it cannot be uprooted. A bird eye view of the Muslim community would reveal that in the past two decades the events of violence and distraction have been on the rise. It is surprising to see such events in a religion like Islam, which proclaims to teach love, universal brotherhood, tolerance and open heartedness. It would be self-deception if this malicious issue is not seriously tackled and no way to get rid of it is found. To turn away from this responsibility would only incur the wrath of Allah (God) as pointed out by Qur'an.

The people, who have witnessed the early decades of the last century, will tell that the sectarian difference between the two sects has been going on for a long time but the majority of them would use to participate in Azadari and attend majalis. They would not consider it improper to do so. In that period the preachers who would go to the pulpit, and bring home to the audience the pious life of the Messenger of Allah (God) and his holy offspring, fully based their addresses on the verses of Qur'an so as to keep their religious speeches in conformity with the principles of Islam. No expression was ever used to hurt any one's feeling. The number of the Azakhanas (mourning centers) was far more than the number of the preachers. The speeches from the pulpit were made by the (Zakreen) religious speakers but they would do it with the utmost sense of responsibility.

At the time when Wahabism gathered momentum, its influence started to have its impact on Indian subcontinent also. Pro-Wahabi mosques built with the foreign funds started



to emerge where the Wahabi faith was propagated and the people were provoked against the Azadari.

The speakers at the Azakhanas who lacked foresight and were not properly familiar with the ethics of the Prophet and his Progeny took to the pulpit. They neglected the teachings which emphasized the nobility of morals and righteous deeds, started to counter the arguments of the Wahabi preachers against the Azadari. These preachers who lacked Islamic conduct started to indulge in polemics and the audience, leaving apart few, too started taking interest in their polemics. The number of the audience, who had the refined taste of listening to the knowledgeable speeches, fell into utter minority. Even the turbaned clergies are in the fore front of the polemical preaching.

What is unfortunate is that contrary to the true Islamic teachings, open speeches encouraging hatred and malice, has become the art and order of the religious oratory today. As the ethics based on Islam was totally abandoned and the Islamic etiquette having been discarded, the controversial Islamic figures are being openly cursed name by name and such videos can be seen on the Internet. Instead of rectifying the practice these speakers further increased the attack thus further widened this gulf all the more. In this way the pulpit preachers trampled the preaching culture set up by the holy beings. The irony is that they still profess to be in love with Muhammad and his Progeny. In defense of this new trend in preaching which promotes hatred and malice, they advance the argument that it is indispensable as it helps the society get purified from sin. As a result the bomb blast in the mosques and Azakhanas, keep on rising and the destruction of families are on the increase.

When Ulema were asked about the way to stop this tragic menace their reply was, "They would keep dying like that, as for death, everyone has to die." For them the human life has no value in their eyes.



This situation raises the question, "Can we be absolved of our responsibility to check it?" Should we sit idly at home? Is this not so serious a matter as to claim our thoughtful attention?

To further fortify their stand, the cursing preachers argue that Tabarra being one of the ten branches of Islamic faith has the rank of an obligatory act. Uniting it with hatred and dislike, they say that it should be interpreted as La'nat (Curse). This is how they make people vent their spleen or spite and secure their preachership. If someone objects their open and loud cursing, they are offended.

The fact is that the word Tabarra means 'being unrelated' while the meaning of the word La'nat means reproaching and reviling. In spite of the contrast being so great between the two, the Tabarra has been bracketed with La'nat and this interpretation was made so popular that the mistake received common acceptability.

It is surprising how the preachers making themselves conspicuous over the adorned pulpit of the Prophet have put up with it? If they cannot sense out this element of hazard it carries, what can we expect from these preachers? What opinion can we form about these preachers? What has forced them to take this step? Does the silence on the part of the general masses, the audience, listening to such preachers (zakreen) not provide encouragement to them? Will the increasing inclination of bloodshed (on account of the oratory of such bigots) and every day loss of so many lives be not accountable to Allah (God)? Instead of the answering these questions, we leave it to the discretion of readers to think and seek answer themselves.

### CONSTITUTING PREACHERS

The Islamic society has to be protected from such preachers who have the nerve to disregard the Islamic code of speaking from the pulpit. Unless this attitude has been



uprooted, and a farsighted and effective strategy for the pulpit speech has been evolved, no better future can be hoped for this highly valuable forum for molding right attitude and right conduct. Sitting mute, with eyes closed, would not yield anything save destruction and humiliation. It is high time that the bright minded people come forward and frame laws and rules for the Zakireen under the supervision of the learned clergy and based on the Qur'an and the Life of the Prophet and his Progeny. They should evolve the basic code for this purpose and establish training centers to prepare the Zakireen on the lines most suited for fostering unity and brotherhood and proving helpful for the development of mind and character. The current preachers, if they too want to change their trend, they could get the benefit out of these centers, otherwise they had better not go to the pulpit anymore. The pulpit related to the Prophet should only be adorned by the preachers trained in these centers. This is the only way out for the good of the institution of Azadari.

As the masses have been conditioned with the bias of the sectarian hatred, they relish and enjoy the controversial polemics with a loud curse. There is a likelihood of hindrance in implementing any change from them by the managing body of any Azakhana. It may be mentioned that the management who has to run institution cannot afford to see any change and they cannot ignore the cheap taste developed and liked by the people. Nevertheless, we cannot escape our responsibility, as these elements have driven the boat into the whirlpool, which is about to sink, and must be anchored at shore. To save the preaching from further deterioration, a Qeyam against the short sighted preachers is essential. The avowed aim of the Qeyam of Imam-e-Husain was to make reforms in the conduct of the Muslim Umma and bring them in line with the ethics of Qur'an and the life of Prophet, as willed by Allah (God). To turn away from this will amount to raising a wall against the Divine Mission.



## PREACHING FOR MORALS

There has never been a period when human life was not exposed to the storms of one or other problem. The sinful and corrupt elements have always tried to push human life away from its real Creator. To counteract un-mannerly acts, Qeyam, bearing messengers of Almighty Allah (God) were invariably found alert. This exactly is the role and office handed over to the pulpit.

The real goal of preaching from the pulpit is to wipe out the mean and ugliness from the core of human morality, and keep the precious most creature of Allah (God) fully prepared to Qeyam. It is a help to the caravan of humanity to continue marching towards Glorious Allah (God). Necessary virtues required to reach Him are justice, knowledge, enlightenment, power and struggle, help and benefaction, sympathy and sharing in pain, love and forbearance, forgiveness and good dealing. In short all the values which add to the dignity of human existence become the goal for marching on the path of real progress and the achievement. Success derived from it opens various avenues for human salvation.

Qeyam for humanity receives light from Allah (God) that illuminates the path leading to Allah (God) and helps stand before Him. Relating Imam Husain's martyrdom is in fact its propagation that provides and strengthens determination and courage. Imam Husain's Qeyam launches human being on the path of progress, through rectification; so that covering the stages of progress and development, humanity foliate confidently and fearlessly. It may not have to extend hands seeking for help.

When the preacher leaves this object and takes other direction, it chokes the dynamic energy necessary to mobilize Muslim society towards progress. He will fail in discharging the office he was assigned to. The preacher needs to specialize in all aspects of learning connected to the ethics taught by



Muhammad and his infallible offspring whose aim was to help people, and earn the pleasure of Allah (God). This is in order to keep the blood of audience warm through his sweet and intelligent discourses, enabling them hold fast righteousness and be always prepared to serve humanity actively.

The description of the sacred life of the Prophet and his household are given in Qur'an, Nahjul Balagha, Saheefa-I-Kamela, Usool-e-Kafi, Behaarul Anwaar and other books. Their conduct has such a tremendous attraction that captivates the heart of people. That is why the rulers who were afraid of these holy beings deviated from the right path and subjected the masses to their tyranny, or in other words deprived them from their opportunities to make progress. They feared that, if they allowed them to live amidst masses, the masses will be influenced and captivated by their character; accept obedience to them and this will result in a massive revolt causing their domination to slip away from their hands. So in this effort, they either kept them in prison or tried to get them secretly killed by poison. Whereas the Imams were never found even slightly inclined towards grabbing power as they were appointed by Allah (God) to be the Imams of mankind and to be a king or ruler has no match whatsoever to an Imam whose powers are beyond ordinary mind to imagine.

These rulers, their paid officers and self serving religious scholars jointly hatched a thoroughly deliberated plan to keep the Muslims away from the path of Allah (God) and for this, they first clad the worship with purposeless rituals and customs and secondly they removed the pulpit away from its real objective. Taking a step further they subjected the Qura'nic verses to distorted interpretation. They also fabricated the original texts of the Ahadith (the traditions of Prophet)

Keeping an eye on these problems, it is incumbent upon the preacher that fearing his accountability to Allah (God), he should make moral excellence to be the medium of his preaching. The same moral excellence upon which Allah (God)



has created the human being, and which was the essential feature of the characters of the Prophet and his pious offspring. Observe with an eye of research the depth and purity of their superb moral, find out what objectives are lying hidden in them, how can they be emulated into action, how can they be taught and preached, and how people can be invited to these models of high morals?

“Say: If you do love Allah (God); follow me, Allah (God) will love you and forgive your sins, for Allah (God) is oft-forgiving, Most Merciful.” “Say Obey Allah (God) and His Messenger, but if they turn back, Allah (God) loveth not those who reject Faith.” (Qur’an 3: 30-31)

As, with regards to Qur’an and Muhammad and his infallible Progeny, it is an established fact that in their guidance there is no room for error or fallibility, and the very purpose of sending them in this world is to show mankind the right path; hence the preacher in order to follow them, must convey their teachings to people, in conformity to their teachings. In the verse given above, those who turn away from their mode and content of preaching have been called the non-believers.

On the subject of ethics and moral rectification, large number of books written by the learned scholars is available in libraries. They must be studied and consulted to make a subject wise list of topics for preaching. For ready reference a short and cursory list of the noble and ignoble features of human morality is given below without elaborating the meaning of each item. It will surely be of some use to go through them with reflection.

- Fearing Allah (God): guarding against bad deeds, pursuing Allah (God)’s pleasure, attachment with Allah (God) through Qur’an and His Messenger and his sinless Progeny.
- Knowledge and enlightenment: keeping aloof from ignorance, folly, prejudice, blasphemy, polytheism, and



hypocrisy.

- Speaking with sweet words: prudent silence, abstention from swearing and abusing.
- Being considerate and helpful to relatives, consoling the depressed, avoiding causing division by backbiting and vanity.
- Truthfulness in words and deeds: distancing from lies, false allegation, obscenity, loud laughter and hurting and offending others.
- Hospitality to guests: respecting and welcoming, abstention from indifference, impoliteness, being unkind to others and being unconcerned with other's problems.
- Trustworthiness: fidelity, keeping promise, never going near any breach of trust, disloyalty and breach of promise.
- Moderation: in eating, drinking, clothes, mixing with people and social contacts. Abstaining from overeating, gluttony and self-adoration.
- Humility, submissiveness, Allah (God)-fearing, forgiveness and generosity. Abstaining from vanity, self-praise, pride, self-seeking, and rank-consciousness.
- Patience and tolerance: charity, suppressing anger instead of unwise provocation and excitement, haughtiness and mental tension.
- Earning bread from fair means, helping the needy, contributing money for promoting Allah (God)'s mission, fulfilling the rights of others, avoiding greed of wealth and affluence and worldly and material pleasures.
- Reasoning and reflecting, self-assessment, religiousness. Discarding imprudence, lack of foresight and sinful



indulgence in carnal pleasures.

- Being helpful to orphans and blood relations: visiting the sick, respecting and obeying parents, conjugal harmony and raising cultured offspring. Avoiding disregard of others' rights.
- Enjoining good and forbidding evil.

## THE IMAM OF TIME AND HIS REAPPEARANCE

It is obligatory for every Muslim to acquire knowledge about the status and high position of Imam of time. This knowledge provides enlightenment and keeps him pious in his life. Besides, what is also of immense importance is the knowledge of the responsibilities one bears to the Imam during the period of his invisible presence until the day of his visible appearance. In the foregoing chapters a cursory mention about it has been made. Here, by way of a reminder, it is hinted that the preacher should shed a detailed light on the invisible existence of the Imam and tell what the believers have to do in this period. He must tell them how to keep abreast with Qeyams based on helping the needy and reforming the conduct of society to the extent that they become habitual of it, and feel prepared for an all round Qeyam with Imam (to realize the Divine mission on earth). And that they do not hesitate on the appearance of Imam to join him in his mission. Thus they feel honored in presence of Imam.

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# GLOSSARY

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- Adhaan—a call for prayer.
- Adil – justice.
- Al-Fatiha – The opening chapter of Qur'an.
- Al-Qiblah – Direction of Makkah.
- Aslama – Surrendered.
- Asr – Afternoon.
- Barzakh – The universe that separates that death from the Day of Resurrection.
- Bint – Daughter.
- Fajr – Dawn
- Fitra – Natural disposition.
- Hajj – Pilgrimage to Makkah.
- Hijrah – Migration of the prophet from Makkah to Madina.
- Ibn – Son.
- Iqaamat– The announcement of the beginning of the prayer.
- Imamat – Leadership after the Prophet.
- Imam (s) – Successors (s) to the Prophet.
- Ishaah – Night prayers.
- Jabir – Compulsion.
- Jihad – To strive.
- Ka'bah – House of Allah in Makkah.
- Khalifa – Vicegerent.
- Khums – Religious taxes on wealth.
- Maghrib – Sunset
- Masjid – Mosque.
- Mu'min – Believer.
- Nubuwwat – Prophethood.



- Qiblah - Direction to Makkah.
- Rak'ah- Unit of prayers.
- Roza - Fasting
- Sadaqa- Charity.
- Salaat - Prayers.
- Sayyam - Fast
- Shura - Consultation.
- Sujud - Prostration.
- Tahir - Clean.
- Tafwid - Free will.
- Tawaf - Circumambulation.
- Tauhid - Monotheism.
- Thuhr - Noon.
- Wuddhu - Ablution.
- Zakat - Islamic tax.

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## This image shows a single sheet of white paper with horizontal black ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper appears to be a standard notebook or legal pad style. There is no handwriting or other markings on the page.



## This image shows a single page of white paper with horizontal black lines, resembling notebook paper. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.















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